

## REPORT

ON

## INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 30th January 1915.

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## PART I OF WEEKLY REPORT.

**List of Indian Newspapers and Periodicals.**

[Corrected up to the 1st October 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 45 years.	500
2	"Kabitā-Latā" (P) ...	Do. ...	Quarterly ...	Nilkantha Barua, Brahmin ...	400
<i>Bengali.</i>					
3	"Alaukik Rahasya" (P) ...	Do. ...	Monthly ...	Kshirod Prasad Vidyabinod, Brahmin ; age 55 years.	700
4	"Alochana" (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P) ...	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	800
6	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Hindu, Brahmin ; age 45 years.	200
7	"Anantapur" (P) ...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 30 years.	500
8	"Anjali" (P) ...	Do. ...	Do. ...	Krishna Behari Dutta ...	200
9	"Archana" (P) ...	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 35 years.	800
10	"Arghya" (P) ...	Do. ...	Do. ...	Amulya Charan Sen, Hindu, Tambuli ; age 37 years.	700
11	"Aryya Chikitsa Pranali" (P).	Do. ...	Do. ...	Jnanendra Nath Gupta, Hindu, Baidya ; age about 39 years.	1,000
12	"Aryya Gaurab" (P) ...	Kishorganj ...	Do. ...	Bhairab Chandra Chaudhuri, Hindu, Brahmin ; age 49 years.	1,000
13	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
14	"Aryya Pratibha" (P) ...				
15	"Aryyabartta" (P) ...	Do. ...	Do. ...	Hemendra Prasad Ghosh ...	300
16	"Avasar" (P) ...	Do. ...	Do. ...	Surendra Chandra Datta, Hindu, Tanti ; age 24 years.	1,600
17	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 40 years.	600
18	"Ayurveda Patrika" (P) ...	Calcutta ...	Do. ...	Kaviraj Dinanath Kaviratna Sastri, Brahmin ; age 50 years.	700
19	"Ayurveda Prachar" (P) ...	Nadia ...	Do. ...	Kaviraj J. K. Ray, Hindu, Brahmin ; age 38 years.	5,000
20	"Baidya Sammilani" (P) ...	Dacca ...	Do. ...	Anukul Chandra Gupta ...	1,000
21	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
22	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui ; age 54 years.	500
23	"Balak" (P) ...	Calcutta ...	Do. ...	J. M. B. Duncan ...	5,500
24	"Balyasram" (P) ...	Do. ...	Do. ...	Taraprasanna Ghosh Bidyabinod, Hindu ; age about 36 years.	200

N.B.—(N) stands for newspapers and (P) stands for periodicals.



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
25	"Bamabodhini Patrika" (P)	Calcutta	Monthly	Sakumar Dutt, Brahmo; age 42 years.	700
26	"Bandana" (P)	Baidyabati	Do.	Hemendra Kumar Ray, Hindu, Vaidya; age 27 years.	700
27	"Bangabandhu" (P)	Dacca	Do.	Ishan Chandra Sen, Brahmo; age 56 years.	150
28	"Bangadarsan" (P)	Calcutta	Do.	Sailes Chandra Mazumdar, Hindu, Brahmin; age 43 years.	600
29	"Bangaratna" (N)	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 30 years.	1,550
30	"Bangavasi" (N)	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
31	"Bankura Darpan" (N)	Bankura	Do.	Rama Nath Mukharji; age 53 years.	453
32	"Bani" (P)	Calcutta	Do.	Amulya Charan Ghosh; age 35 years.	800
33	"Barisal Hitalshi" (N)	Barisal	Do.	Durga Mohan Sen, Hindu, Baidya; age 36 years.	625
34	"Basumati" (N)	Calcutta	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 48 years.	19,000
35	"Bhakti" (P)	Howrah	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	600
36	"Bharat Laxmi" (P)	Calcutta	Do.	Rahdha Nath De, Subarnabanik; age about 35 years.	1,000
37	"Bharati" (P)	Do.	Do.	Srimati Swarna Kumari Devi, Brahmo; age about 48 years.	1,700
38	"Bharat Chitra" (N)	Do.	Weekly	Pran Krishna Pyne, Hindu, Brahmin	800
39	"Bharat Mahila" (P)	Dacca	Monthly	Srimati Saraju Bala Dutta, Brahmo; age 32 years.	450
40	"Bharat Nari" (P)	Calcutta	Do.	Ananda Chandra Gupta; Baidya	1,000
41	"Bhisak Darpan" (P)	Do.	Do.	Rai Sahib Giris Chandra Bagchi	250
42	"Bharatbarsha" (P)	Do.	Do.	Amulya Charan Ghosh Vidyabhusan, Kayastha; age 38 years; and Jaladhar Sen, Kayastha, age 50 years.	3,400
43	"Bidushak" (P)	Do.	Do.	Kshetra Nath Banerji, Brahmin; age 40 years.	600
44	"Bijnan" (P)	Do.	Do.	Dr. Amrita Lal Sarkar, Satgope; age about 42 years.	300
45	"Bikrampur" (P)	Mymensingh	Do.	Jogendra Nath Gupta, Hindu, Baidya; age 34 years.	200
46	"Birbhum Varta" (N)	Suri	Weekly	Devendra Nath Chakrasarti, Hindu, Brahmin; age 40 years.	997
47	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mallik, Hindu, Brahmin; age 33 years.	1,500
48	"Birbhum Vasi" (N)	Rampur	Weekly	Satkowri Mukherji, Hindu, Brahmin; age 45 years.	700
49	"Brahman Samaj" (P)	Calcutta	Do.	Pandit Basanta Kumar Tarkanidhi...	1,000
50	"Brahma Vadi" (P)	Barisal	Monthly	Manamohan Chakravarti, Brahmo; age 52 years.	660

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
51	"Brahma Vidya" (P)	Calcutta	Monthly	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
52	"Burdwan Sanjivani" (N).	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 24 years.	400
53	"Byabasay O Baniya" (P)	Calcutta	Monthly	Sachindra Prosad Basu, Brahmo; age 36 years.	900
54	"Chhabis Pargana Vartavaha" (N).	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya; age 30 years.	500 to 700
55	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
56	"Chhatra" (P)	Dacca	Monthly	Sasibhusan Mukherji, Hindu, Brahmin; age about 48 years.	500
57	"Chhatra Suhrid" (P)	Do.	Do.	.....	450
58	"Chikitsa Prakas" (P)	Nadia	Do.	Dhirendra Nath Haldar, Hindu, Gandabanik; age 28 years.	400
59	"Chikitsa Sammilani" (P)	Calcutta	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
60	"Chikitsa Tatva Vijnan" (P)	Do.	Do.	Binode Lal Das Gupta, Vaidya; age 39 years.	300
61	"Chinsura Vartavaha" (N).	Chinsura	Weekly	Dina Nath Mukherji, Brahmin; age 48 years.	1,000
62	"Dainik Chandrika" (N).	Calcutta	Three issues a week.	Haridas Dutta, Hindu, Kayastha; age 43 years.	1,600
63	"Dainik Basumati" (N)	Do.	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin; age about 48 years, and others.	1,200
64	"Dacca Prakas" (N)	Dacca	Weekly	Mukunda Vihari Chakravarti, Hindu, Brahmin; age 42 years.	800
65	"Darsak" (N)	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin; age about 39 years.	300
66	"Dharma-o-Karma" (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
67	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
68	"Dharma Pracharak" (P)	Do.	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 51 years.	2,000
69	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya; age 52 years.	2,500
70	"Dhruba" (P)	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 37 years.	470
71	"Education Gazette" (N)	Chinsura	Weekly	Kumatdeo Mukherji, Brahmin; age 24 years.	1,500
72	"Faridpur Hitaishini" (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 77 years.	900
73	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 36 years.	1,200
74	"Gambhira" (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Teli; age about 28 years.	300
75	"Gaud-duta" (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
76	"Grihastha" (P) ...	Calcutta ...	Monthly ...	Sarat Chandra Dev, Kayastha ; age 56 years.	500
77	"Hakim" (P) ...	Do. ...	Do. ...	Masihar Rahaman, Muhammadan ; age 31 years.	500
78	"Jangipur Sangvad" (N) ...	Raghnathganj... ..	Weekly ...	Sarat Chandra Pandit, Hindu, Brahmin.	100
79	"Sri Gauranga Sevaka" (P)	Murshidabad ...	Monthly ...	Lalit Mohan Banarji, Hindu, Brahmin ; age 56 years.	600
80	"Hindusthana" (N) ...	Calcutta ...	Weekly ...	Haridas Datta, Hindu, Kayastha ; age 42 years.	900
81	"Hindu Ranjika" (N) ...	Rajshahi ...	Do. ...	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
82	"Hindu Sakha" (P) ...	Hooghly ...	Monthly ...	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
83	"Hitavadi" (N).	Calcutta ...	Weekly ...	Manindranath Basu, Hindu, Kayastha ; age 43 years, and 3 others.	28,000
84	"Hitvarta" (N) ...	Chittagong ...	Do. ...	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathi-Prachar" (P)	Calcutta ...	Monthly ...	Probodh Chandra Banerji, Hindu, Brahmin ; age 40 years.	200
86	"Islam-Abha" (P) ...	Dacca ...	Do. ...	Sheik Abdul Majid ... ..	1,000
87	"Islam-Rabi" (N) ...	Mymensingh ...	Weekly ...	Maulvi Naziruddin Ahmad, Musliman ; age about 34 years.	700
88	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly ...	Jnanatana Kaviraj, Buddhist ; age 56 years.	700
89	"Jagaran" (N) ...	Bagerhat ...	Weekly ...	Amarendra Nath Basu, Hindu, Kayastha.	About 300
90	"Jahannabi" (P) ...	Calcutta ...	Monthly ...	Sudhakrista Bagchi, Hindu, Brahmin ; age 30 years.	600
91	"Jangipur Samoad" (N) ...	Murshidabad ...	Weekly ...	.....	.....
92	"Janmabhumi" (P) ...	Calcutta ...	Do. ...	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300
93	"Jaschar" (N) ...	Jessore ...	Do. ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
94	"Jubak" (P) ...	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo ; age 39 years.	500
95	"Jugi-Sammilani" (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	About 2,000
96	"Jyoti" (N) ...	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Bramin ; age 46 years.	2,000
97	"Kajer-Loke" (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin ; age 47 years.	350
98	"Kalyani" (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin ; age 49 years.	500
99	"Kangal" (P) ...	Calcutta ...	Monthly ...	Akinuddin Pradhan, Muhammadan ; age 20 years.	100
100	"Kanika" (P) ...	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 38 years.	150
101	"Karmakar Bandhu" (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar ; age 43 years.	500

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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
102	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahman ; age 69 years.	500
103	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly ...	Upendra Nath Mitra, Hindu, Kayastha ; age 32 years.	750
104	"Khulnavasi" (N) ...	Khulna ...	Weekly ...	Gopal Chandra Mukharji, Hindu, Brahman ; age 53 years.	350
105	"Krishak" (P) ...	Calcutta ...	Monthly ...	Nikunja Bihari Datta, Kayastha ; age 40 years.	1,000
106	"Krishi Samvad" (P) ...	Dacca ...	Do ...	Nishi Kanta Ghosh, age about 45 years.	1,000
107	"Kshristya Bandhav" (P) ...	Do. ...	Do. ...	Mathura Nath Nath, Christian ; age about 50 years.	500
108	"Kushadaha" (P) ...	Do. ...	Do. ...	Jagindra Nath Kundu, Hindu, Brahma ; age 36 years.	500
109	"Mahajan Bandhu" (P) ...	Do. ...	Do. ...	Raj Krishna Pal, Hindu, Tambuli ; age 44 years.	400
110	"Mahila" (P) ...	Do. ...	Do. ...	Rev. Braja Gopal Neogi, Brahma ; age 59 years.	200
111	"Mahila Bandhav" (P) ...	Do. ...	Do. ...	Miss K. Blair ; age 60 years ...	500
112	"Mahishya Mahila" (P) ...	Do. ...	Do. ...	Srimati Krishna Bhabani Biswas ...	300
113	"Mahisya Samaj" (P) ...	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	200
114	"Mahisya-Surhid" (P) ...	Diamond Harbour	Do. ...	Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
115	"Malancha" (P) ...	Calcutta ...	Do. ...	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	2,000
116	"Malda Samachar" (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
117	"Malancha" (P) ...	Calcutta ...	Monthly ...	Kali Prasanna Das Gupta ...	.....
118	"Manasi" (P) ...	Do. ...	Do. ...	Subodh Chundra Dutt and others, Hindu, Kayastha ; age 39 years.	2,000
119	"Mandarmala" ...	Do. ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 56 years.	400
120	"Medini Bandhab" (N)	Midnapore ...	Weekly ...	Gossaindas Karan, Hindu, Satgope ; age 25 years.	500
121	"Midnapore Hitaisi" (N).	Do. ...	Do. ...	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
122	"Moslem Hitaisi" (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	6,300
123	"Muhammadi" (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman ; age 29 years ; and Maulvi Akbar Khan.	About 7,000
124	"Mukul" (P) ...	Do. ...	Monthly ...	Hem Chandra Sarkar, Brahmo ; age 39 years.	1,000
125	"Murshidabad Hitaisi" (N).	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin ; age 49 years.	500
126	"Nabagraha Prasanga" (P)	Mymensingh ...	Monthly ...	.....	.....
127	"Nandini" (P) ...	Howrah ...	Do. ...	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 31 years.	500
128	"Natya Mandir" (P) ...	Calcutta ...	Do. ...	Mani Lal Banerji, Hindu, Brahmin ; age 30 years.	700

N. B.—(N) stands for newspapers and (P) stands for periodicals.



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
129	"Navya Banga" (N)	Chandpur	Weekly	Harendra Kishor Ray, Hindu, Kayastha; age 25 years.	400
130	"Nayak" (N)	Calcutta	Daily	Panchcowri Banarji, Brahman; age 47 years.	2,800
131	"Navya Bharat" (P)	Do.	Monthly	Devi Prasanna Ray Chaudhuri, Brahma; age 61 years.	1,000 to 1,500
132	"Nihar" (N)	Contai	Weekly	Madhu Sudan Jana, Brahma; age 45 years.	500
133	"Nirjhar" (P)	Calcutta	Quartely	Srish Chandra Ray, Kayastha; age about 50 years.	500
134	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Fazlar Rahman, Mohammedan; age 30 years.	500
135	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinoda Bhattacharyya, Hindu, Brahman.	650
136	"Pakshik Patrika" (P)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha; age 35 years.	500
137	"Pallivashi" (N)	Kalna	Weekly	Sashi Bhushan Banarji, Hindu, Brahman; age 49 years.	200
138	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Ray, Hindu, Kayastha; age 43 years.	500
139	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukharji	800
140	"Pataka" (P)	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
141	"Prabahini" (N)	Do.	Weekly	Amarendra Nath Ray, Hindu, Baidya; age about 27 years.	4,000
142	"Prachar" (P)	Jayanagar	Monthly	Revd. G. C. Dutt, Christian; age 47 years.	1,400
143	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakraverti, Kaivarta Brahmin; age 31 years.	170
144	"Prajapati" (P)	Do.	Monthly	Jnanendra Nath Kumar	750
145	"Prabhat" (P)	Do.	Do.	Devendra Nath Mitra	200
146	"Prakriti" (P)	Do.	Do.	Devendra Nath Sen	1,000
147	"Prantavasi" (N)	Netrakona	Fortnightly	Joges Chandra Chowdhuri, Brahman	800
148	"Prasun" (N)	Katwa	Weekly	Banku Behari Ghosh, Goals, age 44 years.	575
149	"Pratihar" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 66 years.	506
150	"Pratima" (P)	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin; age 40 years.	500
151	"Prativasi" (P)	Do.	Do.	Satya Charan Mitra, Kayastha; age 32 years.	500
152	"Pravasi" (P)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo; age 55 years.	5,000
153	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya; age 30 years.	300
154	"Puhpodyan" (P)	Do.	Do.	Jnanendre Nath Bose	200
155	"Rahasya Prakar" (P)	Do.	Do.	Purna Chandra De, Subarnabanik; age 33 years.	300
156	"Rajdūt" (P)	Do.	Do.	Rev. Rasra Maya Biswas, Christian; age 31 years.	500

N. A.—(N) stands for newspapers and (P) stands for periodicals.



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
157	"Rampur Darpan" (N) ...	Rangpur ...	Weekly ...	Sarat Chandra Majumdar, Hindu, Brahmin; age 47 years.	400
158	"Rangpur Sahitya Patrika" (P) ...	Do. ...	Quarterly ...	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
159	"Ratnakar" (N) ...	Asansol ...	Weekly ...	Abdul Latif, Muhammadan; age 23 years.	200
160	"Sabuj Patra" (P) ...	Calcutta ...	Monthly ...	Pramatha Nath Chaudhuri, Brahmin; age about 40 years.	500
161	"Sadhak" (P) ...	Nadia ...	Do. ...	Satis Chandra Viswas, Hindu, Kai-varta; age 32 years.	200
162	"Sahitya" (P) ...	Calcutta ...	Do. ...	Suresh Chandra Samajpati; age about 46 years.	3,000
163	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly ...	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste; age 49 years.	1,800
164	"Sahitya Sanhita" (P) ...	Do. ...	Monthly ...	Shyama Charan Kaviratna, Brahmin; age 60 years.	500
165	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatho Nath Sanyal, Hindu, Brahmin; age 34 years.	3,000
166	"Saji" (P) ...	Calcutta ...	Do. ...	Kshetra Mohan Gupta ...	300
167	"Samaj" (P) ...	Do. ...	Do. ...	Radha Govinda Nath ...	700
168	"Samaj Bandhu" (P) ...	Do. ...	Do. ...	Adhar Chandra Das ...	450
169	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satish Chandra Roy ...	300
170	"Samay" (N) ...	Calcutta ...	Weekly ...	Juanendra Nath Das, Brahmo; age 60 years.	700
171	"Sammilani" (P) ...	Do. ...	Quarterly ...	Kunja Behari Das, a barber by caste	200
172	"Sammilani" (N) ...	Do. ...	Fortnightly ...	Kali Mohan Bose, Brahmo; age about 41 years.	300
173	"Sammilani" (P) ...	Do. ...	Monthly ...	Bijay Krishor Acharyya, B.A., LL.B., Christian; age 46 years.	400
174	"Sandes" (P) ...	Do. ...	Do. ...	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300
175	"Sanjivani" (N) ...	Do. ...	Weekly ...	Sivanath Sastri, M.A., and others ...	6,000
176	"Sankalpa" (P) ...	Do. ...	Monthly ...	Amulya Chandra Ghosh, Kayastha; age about 34 years.	2,000
177	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kashi Chandra Das Gupta, Brahmo; age about 60 years.	400
178	"Santi" (P) ...	Bikrampur ...	Monthly ...	Sachipati Chatterji, Brahmin ...	500
179	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha; age 49 years.	500
180	"Sansar Suhrid" (P) ...	Do. ...	Do. ...	Sarat Chandra Dev, Kayastha; age 49 years.	400
181	"Sebak" (P) ...	Dacca ...	Do. ...	Rajani Kanta Guha, Brahmo; age 44 years.	300
182	"Senapati" (P) ...	Calcutta ...	Do. ...	Rev. W. Carey; age 57 years ...	200
183	"Serampore" (N) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha; age 34 years.	400
184	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha; age 39 years.	400

N. B.—(N) stands for newspaper and (P) stands for periodicals.



No.	Name of publication	Where published.	Edition.	Name, caste and age of Editor	Circulation.
<i>Bengali—continued.</i>					
185	"Saurabha" ...	Dacca	Monthly	Kedar Nath Majumdar	1,000
186	"Siksha-o-Swasthya" (P) ...	Calcutta	Do.	Atul Chandra Sen, M.A., B.L., Baidya; age 39 years.	200
187	"Sikshak" (P) ...	Barisal	Do.	Rev. W. Carey; age 56 years	125
188	"Siksha Prachar" (P) ...	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 36 years.	1,000
189	"Siksha Samachar" (N) ...	Dacca	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
190	"Silpa-o-Sahitya" (P) ...	Calcutta	Monthly	Manmatha Nath Chakravarti	500
191	"Snehamsai" (P) ...	Dacca	Do.	Rev. A. L. Sarkar	700
192	"Sopan" (P) ...	Do.	Do.	Hemendra Nath Datta, Brahmo; age 37 years.	250
193	"Sri Nityananda Sevak" (P) ...	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin; age 46 years.	400
194	"Sri Baishnav Dharma Prachar" (P) ...	Burdwan	Do.	Krishna Behari Goswami	300
195	"Sri Sri Vaishnava Sangini" (P) ...	Calcutta	Do.	Madhusudan Das, Adhikari, Vaishnav; age 31 years.	600
196	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N) ...	Do.	Weekly	Rasik Mohan Chakravarti, Brahmin; age 52 years.	16,000
197	"Subarna-banik" (N) ...	Do.	Do.	Kiran Gopal Sinha, Hindu, Subarna-banik; age 30 years.	1,000
198	"Suhrid" (N) ...	Bakarganj	Fortnightly	Rama Charan Pal, Hindu, Kayastha	431
199	"Sumati" (P) ..	Dacca	Monthly	Purna Chandra Ghosh, Kayastha; age 40 years.	300
200	"Suhrid" (P) ...	Calcutta	Do.	Jatindra Mohan Gupta, B.L., (Hindu, Baidya; age 37 years.	900
201	"Suprabhat" (P) ...	Do.	Do.	Sm. Kumudini Mittra, Brahmo; age 30 years.	500
202	"Suraj" (N) ...	Pabna	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 39 years.	200
203	"Suhrid" (P) ...	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo; age 30 years.	300
204	"Surabhi" (P) ...	Contai	Do.	Baranashi Banerji, Hindu, Brahmin; age 45 years.	500
205	"Swarnakar Bandhav" (P) ...	Calcutta	Do.	Nagendra Nath Shee, M.A., goldsmith by caste; age 41 years.	4,500
206	"Swastha Samachar" (P) ...	Do.	Do.	Dr. Kartik Chandra Bose, M.B.	600
207	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli; age 33 years.	300
208	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli; age 36 years.	700
209	"Tapaban" (P) ..	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha; age 40 years.	500
210	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo; age 40 years.	600
211	"Tattwa Manjari" ...	Do.	Monthly	Kali Charan Basu; age about 41 years.	

N.B.—(N) stands for newspaper and (P) stands for periodical.



No.	Name of publication	Where published	Edition	Name, caste and age of Editor	Circulation
<b>Bengali—concluded</b>					
212	"Tattwa-bodhini Patrika" ...	Calcutta	Monthly	Robinendra Nath Tagore, Brahma ; age 52 years.	800
213	"Theatre" (N) ...	Do.	Weekly	Moni Lal Banerji, Brahmin ; age about 30 years.	10,000
214	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Sastri ; age 42 years.	1,250
215	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukherji	900 to 1,000
216	"Triveni" (P) ...	Basirhat	Do.	Satis Chandra Chakravarti, Brahmin ; age 40 years	
217	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afzuddin Ahmad	1,000
218	"Uchchasa" (P) ...	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha ; age 33 years.	150
219	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda	1,500
220	"United Trade Gazette" (P) ...	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 48 years.	3,000 to 10,000
221	"Upasana" (P) ...	Murshidabad	Do.	Jayneswar Banerji, Hindu, Brahmin ; age 56 years.	300
222	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others.	100
223	"Yamuna" (P) ...	Do.	Do.	Phanindra Nath Pal, B.A., Kayastha ; age 30 years.	900
224	"Vartavaha" (N) ...	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin ; age 44 years.	400
225	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya	500
226	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 52 years.	700
227	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 37 years.	2,000
228	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 37 years.	1,000
229	"Yogi Sakha" (P) ...	Calcutta	Monthly	Adhar Chandra Nath, Yogi ; age 50 years.	750
230	"Yubak" (P) ...	Santipur	Do.	Yogananda Pramanick, Brahma ; age 39 years.	300
<b>English-Bengali.</b>					
231	"Ananda Mohan College Magazine." (P).	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
232	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu	600
233	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Rambotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510
234	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhusan Dutt Roy, Baidya ; age 47 years.	500
235	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
236	"Fratern" ...	Calcutta	Quarterly	Rev. W. E. S. Holland	2000
237	"Jagannath College Magazine" (P).	Do.	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahma.	900
238	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	3000

N.B.—(N) stands for newspapers and (P) stands for periodicals.

\* Suspended.



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concl'd.</i>					
239	"Rangpur Dikprakash" (N).	Rangpur	Weekly	Jyotish Chandra Majumdar, Brahmin; age 36 years.	300
240	"Sanjaya" (N)	Faridpur	Do.	Rama Nath Ghosh, Hindu Kaya-stha; age about 41 years.	500
241	"Scottish Churches College Magazine" (P).	Calcutta	Five issues in the year.	Rev. J. Watt, M.A., and S. C. Ray	1,200
242	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	500
<i>Garó.</i>					
243	"Achikni Bibeng" (P)	Calcutta	Monthly	E. G. Phillips	550
244	"Phring Phring" (P)	Do.	Do.	D. McDonald	400
245	"Agraval"	Do.	Do.	Chuni Lal Agarwalla	200
<i>Hindi.</i>					
246	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	3,000
247	"Bir Bharat" (N)	Do.	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 31 years.	1,500
248	Calcutta Samachar (N)	Do.	Do.	Radha Kishen Misser; Hindu, Brahmin; age about 40 years.	2,000
249	"Chota Nagpur Dut Patrika" (P).	Ranchi	Monthly	Rev. E. H. Whitley, Christian	450
250	"Dainik Bharat Mitra" (N).	Calcutta	Daily	Babu Ram Parat Kar, Hindu, Kshatriya; age 28 years.	800
251	"Daragar Daptar" (P)	Do.	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 28 years.	800
252	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 38 years.	5,500
253	"Jaina Siddhanta Bhaskar" (P).	Do.	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	
254	"Manoranjan" (P)	Do.	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 51 years.	500
255	"Ratnakar" (P)	Do.	Do.	Hari Kissen Joahar, Hindu, Kshatriya; age 38 years.	1,000
256	"Sevak" (P)	Do.	Do.	Nawab Zadik Lal, Brahmin; age 31 years.	500
<i>Parvatiya.</i>					
257	Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhan, Christian; age 61 years.	400
<i>Persian.</i>					
258	"Hablul Matin" (N)	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan; age 62 years.	1,000
<i>Poly-lingual.</i>					
259	"Printers' Provider" (P)	Calcutta	Monthly	S. T. Jones	500
260	"Sadhu Samvad" (P)	Howrah	Do.	Nilananda Chatterji, B.L.; age 36 years.	350
<i>Sanskrit.</i>					
261	"Vidyodaya" (P)	Calcutta	Monthly	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin; age 32 years.	500



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali-Sanskrit.</i>					
262	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Terkasiddhanta, Brahmin.	500
263	"Hindu Patrika" (P) ...	Jessore ...	Do. ...	Rai Yada Nath Mazumdar Bahadur, Barajibi; age 61 years.	940
264	"Sri Vaishnava Sevika" (P) ...	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
265	"Al-Hilal" (N) ...	Calcutta ...	Weekly ...	Maulana Abul Kalam Azad, Muhammadan; age 32 years.	2,000
266	"Al-Hilal" (N)* ...	Do. ...	Daily ...	Maulana Abul Kalam Azad, Muhammadan; age 32 years.	500
267	"Resalat" (N) ...	Do. ...	Do. ...	Maulvi Golam Hassain, Muhammadan; age about 30 years.	300
268	"Resalat" (P) ...	Do. ...	Monthly ...	Maulvi Golam Hassain, Muhammadan; age about 30 years.	400
269	"Tandrut" (P) ...	Do. ...	Do. ...	Dr. Kartik Chandra Bose, Hindu, Kayastha; age 43 years.	500
270	"Negare Bazm" (P) ...	Do. ...	Do. ...	Muhammad Sayed Hossan Askari, M.A.; age 26 years, and another.	
<i>Uriya.</i>					
271	"Prachar" (P) ...	Calcutta ...	Monthly ...	Radha Charan Das ...	500
272	"Utkal Varta" ...	Do. ...	Weekly ...	Mani Lal Moharana, Karmakar by caste; age about 50 years.	200

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\* Suspended.



*Additions to, and Alterations in, the List of Indian Newspapers as it stood on 1st October 1914.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Safir" (N)* ...	Calcutta ...	Daily ...	.....	.....
2	"Rifaquat" (N)* ...	Do. ...	Do. ...	.....	.....
3	"Hablul Matin" (Bengali (N)) ...	Do. ...	Do. ...	.....	.....
4	"Marwari" (N) ...	Do. ...	Weekly ...	.....	.....
5	"Bangali" (N) ...	Do. ...	Daily ...	.....	.....

N.B.—(N) stands for newspapers.  
\* Suspended.



## I.—FOREIGN POLITICS.

1. The *Calcutta Samachar* [Calcutta] of the 22nd January, in referring to Prince Hussein's (the Sultan of Egypt) letter to the British Minister, in which he has expressed a hope that Britain will fully concur in and help the establishment of representative government, says this expectation is natural because for ages England has been in favour of such a form of Government which has been a source of her strength. After tasting the luscious fruit of representative government, will not England be so magnanimous as to extend her help towards this noble object. We hope that the expectations of the new Sultan will be fulfilled to the letter.

CALCUTTA SAMACHAR,  
Jan. 22nd, 1915.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. Referring to the case reported in the *Dacca Prakash* of the murder of a child by Kabulis in a railway compartment at station Narsingdi on the Bhairab-Tangi Railway, the *Dainik Basumati* [Calcutta] of the 25th January says that Kabulis are a pest in this country who commit all sorts of oppression on people as moneylenders and do not shrink from even committing dacoity and murder. It is wrong to allow these heartless frontiersmen to roam about freely in a defenceless country like Bengal.

DAINIK BASUMATI,  
Jan. 25th, 1915.

3. The *Calcutta Samachar* [Calcutta] of the 23rd January notes the uncourteous behaviour of the Superintendent of Police towards the deputation of Sikhs which waited upon him to ask his permission to conduct a procession on the occasion of the annual festivities in honour of Guru Govind Singh, and says that it is the conduct of such officers which breeds a good deal of unrest.

CALCUTTA SAMACHAR,  
Jan. 23rd, 1915.

4. The *Dainik Chandrika* [Calcutta] of the 22nd January refers to Sir Frederick Halliday's recent visit to Delhi and suggests that it was meant to obtain leave from the Government of India to retire before long. Is then Calcutta subordinate to Delhi? Why should the Commissioner of Police have to pay these frequent visits to Delhi?

DAINIK CHANDRIKA,  
Jan. 22nd, 1915.

5. Many people, writes the *Bangavasi* [Calcutta] of the 23rd January, think that the retirement of Sir Frederick Halliday is due to the *Komagata Maru* incident. Again, some people expected that a Civilian would succeed Sir Frederick Halliday in the Calcutta Police Commissionership. This expectation has been belied by the announcement of Mr. F. C. T. Halliday's name as his successor. He once officiated as Police Commissioner of Calcutta, and it was during this officiating period that the Calcutta Beadon Square riots took place, and people then blamed him in connection with the riots. We, however, hope that he is now returning from Delhi a much better man and will be able to maintain peace and order in the city.

BANGAVASI,  
Jan. 23rd, 1915.

6. The *Bangavasi* [Calcutta] of the 23rd January earnestly solicits an enquiry into the incident reported in the *Hitavadi* about the death of one Sadhu Charan Rakshit of Chandernagore near the Serampore Railway Station (*vide* Weekly Report on Indian Newspapers and Periodicals, dated the 23rd January 1914, paragraph 9.)

BANGAVASI,  
Jan. 23rd, 1915.

7. Referring to the case in which seven persons, one of whom had made a confession, were hauled up for trial for the murder of a man and woman at Kethedi, Bankipore, although during the trial the two persons supposed to have been murdered appeared in person in court,

DAINIK BASUMATI,  
Jan. 19th, 1915.



the *Dainik Basumati* [Calcutta] of the 19th January asks, why did the police take up the case on a mere confession and by what charm was one of the accused persons led to make a confession? What inducement, again, had people to make false identifications? What will people do so long as Government does not severely punish dishonest policemen?

DAINIK BHARAT  
MITRA,  
Jan. 20th, 1915.

8. The *Dainik Bharat Mitra* [Calcutta] of the 20th January says:—

Doings of the police.

The Indian police, in doing many miraculous things, put to shame the great magicians even. It is only lately that Krishna Mahto of Manbhum was sent up by the police for murder, but somehow or other he fortunately escaped. Now again in Patna seven men had been sent up by the police alleging them to be guilty of the murder of one Raghunath and his aunt; and they had also confessed their guilt in the matter. The case was proceeding in the court, when Raghunath appeared in person himself. The upshot was that the accused were all released. Now it is being contemplated to proceed against the person who identified the dead body as Raghunath's. It would be against law to discuss whether the man against whom action is going to be taken is innocent or not. But all the same we want to know what the Bihar Government contemplate doing against the Police officers who did not only put these seven men in difficulty but also made them confess their guilt. This is certain, that these accused persons did not of their own accord confess their guilt. A man confesses in this fashion only when he is guilty or is made to do so under the pressure of the police rod. This has been proved by the fact that he was not guilty and that he confessed simply to escape being tortured by the police. God alone can preserve the people of that locality where the police can commit such a crime as pointed out above.

No one can praise those judges who convict persons and sentence them to be hanged by relying on the evidence of a worthless police such as this. In our opinion capital punishment should be abolished altogether. A sentence of death should be commuted to one of transportation.

BANGALI,  
Jan. 21st, 1915.

9. Referring to the dacoities committed within a short time at Chatra

"Dacoity along the banks of the Hooghly."

and old Baidyabati in the Hooghly district and Dum Dum, Ariadaha and Nawabganj in the 24-Parganas district, the *Bangali* [Calcutta] of

the 21st January says, that out of all these cases of dacoity the police have been able to trace only one to a certain extent, namely, that which occurred at Ariadaha. Consequently, the inhabitants of the villages along the banks of the Hooghly are living in a state of terror. It is supposed that the people who committed the dacoity at Nawabganj came from the other bank of the Hooghly, in spite of the presence of police boats in the river. The dacoity, moreover, was committed in the neighbourhood of a police-station and the dacoits took a long time in doing the work, for they greatly oppressed the inmates of the house. All this proves that the strength of the police, both on water and on land, was inadequate. This is now-a-days true throughout the country. To make life and property safe it is necessary that Government should (1) increase the strength of the police on land and water, and (2) give greater facility to the public for the use of firearms. The young men of Chatra have formed a defence association. They ought to be allowed to use firearms.

DAINIK BASUMATI,  
Jan. 21st, 1915.

10. The *Dainik Basumati* [Calcutta] of the 21st January writes that

"Unrest in the villages."

the condition of the villages in Bengal is rapidly getting worse. The trade in jute is at a standstill

and the paddy crop has been largely a failure. Labour cannot find adequate employment and petty crime is on the increase. Dacoities too are reported as occurring rather frequently. Yet the constables in the thanas have been mostly drafted to the Reserve Force, so that the thanas are mostly undermanned. Recently the police warned the villages concerned that a party of dacoits had left Calcutta for Bongong to commit dacoity. Of what avail was this warning? The people are unarmed and cannot defend themselves. Of late some young men in certain villages have formed an organisation to take turn in keeping watch and ward by night in their neighbourhood. This is a most healthy move which should be encouraged by all means. Government might help these youths by giving a selected number of them the right to possess and use firearms.



11. The *Dainik Chandrika* [Calcutta] of the 19th January refers to two recent cases as illustrating urgently the need of police reform in India. The first, published by the *Leader* of Allahabad, refers to a woman and some children who were passing by the Fatehpur Sikri thana singing abusive songs in connection with a marriage procession. The Daroga supposed that the abuse was meant for himself, but the Magistrate held that such abusive songs were usual on such occasions and acquitted the accused. The second, published by the *Express* of Bankipur, relates to a charge of murder preferred by the police against seven men for the alleged murder of one Raghunath and a woman named Phulgharia. While the case was under trial, Raghunath and Phulgharia, the parties stated to have been killed, turned up in court.

DAINIK CHANDRIKA,  
Jan. 19th, 1915.

12. The *Dacca Prakash* [Dacca] of the 17th January suggests that a committee should be appointed to inquire into the question of the reform of the president panchayat system. *Inter alia* its attention should be directed to two points: (1) the desirability or otherwise of giving president panchayats other positions of influence, like Honorary Magistrateships and the like, and (2) of associating one or two independent villagers with the president panchayat when he undertakes an inquiry into any case.

DACCA PRAKASH,  
Dec. 17th, 1915.

#### (b)—Working of the Courts.

13. Referring to the case in which Bachchha Singh and two others who had been sentenced to death by the Sessions Judge of Benares on a charge of murder, were subsequently acquitted by the Allahabad High Court, the *Bangavasi* [Calcutta] of the 23rd January says that the Sessions Judge of Benares ought to improve his knowledge of the law after reading the High Court's judgment. Sessions Judges are generally found to have an appetite for sentences of death. A remedy is needed for this disease.

BANGAVASI,  
Jan. 23rd, 1915.

14. The *Dainik Chandrika* [Calcutta] of the 19th January supports the plea of the *Indian Daily News* that pleaders appearing before the Member of the Board of Revenue to argue cases should be allowed chairs as Barristers are.

DAINIK CHANDRIKA,  
Jan. 19th, 1915.

#### (d)—Education.

15. The *Dainik Chandrika* [Calcutta] of the 19th January approves of the recent change made by the University in regard to the minimum age for matriculation. It is something gained.

DAINIK CHANDRIKA,  
Jan. 19th, 1915.

16. The *Jyoti* [Chittagong] of the 14th January holds along with the *Bangavasi* that Government has taken a wrong step by appointing a committee to enquire into and report on the best means of educating Hindu girls before their marriage. Education, as it is understood now-a-days, can only make Hindu girls unfit for the duties of life which they are called upon to perform in the family after marriage.

JYOTI,  
Jan. 14th, 1915.

17. Education, writes the *Barisal Hitaishi* [Barisal] of the 18th January, is the first birth-right of every individual in a civilised country, and every such country is now eager to give its children free compulsory education, save India where, in spite of the King-Emperor's proclamation that His Majesty is anxious to see education extended to every hearth and home, the path of education is beset with thorns. The writer then goes on to examine in detail how admission, study, examination and so forth are made difficult in schools.

BARISAL HITAIISHI,  
Jan. 18th, 1915.

(1) If a boy desires to secure admission into a class, say, class III, a teacher will examine him as to whether he is fit for that class or not. But



in examining the boy, the teacher generally asks questions from the course of study for that class. Very often, therefore, the boy cannot answer such questions. It thus often becomes difficult for a boy to get admitted into the proper class.

(2) If it becomes necessary for a student to change his school, the school to which he wants to be newly admitted will examine him as to whether he is actually fit for the class in which he used to read in the former school. Often they find him unfit, and thus the educational career of many boys is nipped in the bud.

(3) Many schools do not prescribe text-books for geography, grammar and translation in the lower classes. The students of those classes are expected to keep in their brains, unaided by any text-book, all the lessons which a teacher gives to 30 students in 50 minutes.

Conditions stated in sub-paragraphs 1, 2 and 3 obtain in the Barisal Zilla School and most probably in other schools also.

(4) In the Barisal Zilla School, as in all other Government schools in Eastern Bengal, the annual examination is held in the middle of November, long before it is held in other schools. This is done in order that the result of the examination may be submitted to the Inspector of Schools for his approval before its announcement to the students just before the Christmas vacation. But all the time from the close of the examination to the announcement of the result, the students are made to dance attendance in the school to no purpose, for the school authorities do not dare to increase the number of holidays fixed by Government for a year. Why should not teachers be the final authorities to decide which student should be promoted and which not? Why should this power also, like all other powers, be vested in the Inspector of Schools?

NOAKHALI SAMMILANI  
Jan. 18th, 1915.

18. The *Noakhali Sammilani* [Noakhali] of the 18th January complains that Mr. Gunn, Inspector of Schools, Chittagong Division, has dealt a blow to the cause of high education in the Division, and specially in the poor district of Noakhali, by increasing the tuition fee in every class in high schools. High Education has already become very expensive on account of the number of text books and exercise books which every student has to buy. Now, it will become almost inaccessible to many people on account of the increase of the tuition fees.

DAINIK CHANDRIKA,  
Jan. 19th, 1915.

19. The *Dainik Chandrika* [Calcutta] of the 19th January publishes a letter from Haripada Ghatak, of Autshahi, Dacca, to the effect that Mr. Stapleton recently visited the Autshahi Radhanath High English School. He summoned a number of local gentlemen and asked them to contribute to the building fund of the school. They expressed their inability to do so, whereupon Mr. Stapleton insulted and mocked them. It is a pity that in spite of such unpopular conduct he is not transferred elsewhere.

HITAVADI,  
Jan. 22nd, 1915.

20. The *Hitavadi* [Calcutta] of the 22nd January refers to a rumour that Mr. Sharpe will be the next Education Member of the Government of India. Bengalis still remember how he earned notoriety some time ago in Eastern Bengal. Of course, if the authorities wish, there is nothing to bar his advancement to the post of Member for Education.

DAINIK CHANDRIKA  
Jan. 23rd, 1915.

21. The *Dainik Chandrika* [Calcutta] of the 23rd January has a humorous article on the presence of Sir Ashutosh Mukherjee, Ex-Vice-Chancellor of the Calcutta University, at the last meeting of the Syndicate held for the appointment of examiners for ensuing University examinations. The paper says:—

Sir Ashutosh is a unique personality. The length of his titles, his scholarship, his spirit and capacity for work are all unique. He is a giant; others are but lilliputians. Such girth of belly, such eye-brows, such thighs which even elephants may envy, such eyes, such gait, and above all such a pair of priceless mustachios, you will never find elsewhere.

We love Sir Ashutosh. Do you know why? Because in all Bengal you will never find a better and abler cowherd than he. Many a cow lives and thrives under his protection.



It is only through ill-luck, that Sir Ashutosh is no longer the Vice-Chancellor of the University. He is a Fellow and Dean, but not a member of the Syndicate, which appoints examiners. This year the Syndicate wanted to replace Sir Ashutosh's cows by other persons. This caused a consternation among them. Their lamentations moved their august protector and he devised a means to be present at the meeting of the Syndicate. Suddenly the Hon'ble Babu Mahendra Nath Ray became unable to attend the meeting of the Syndicate. He wrote a letter to that effect, as the rule is, to Sir Ashutosh, the Dean of his Faculty. In such cases the Dean can nominate a member to the Syndicate to fill the place of the absent member. But who is more competent to represent the Hon'ble Mr. Ray on the Syndicate than the Dean himself? So Sir Ashutosh elected himself and sat on that learned body. Alas! Sir Butler and Mr. Sharpe! You can draft letters and resolutions; but who are you to stand against the iron will of Sir Ashutosh?

Like a coy and bashful maiden each Syndic sat. Mr. James turned away his blushing face; clean-shaven Devaprasad bashfully hung down his head; Acharyya Satish, with the instinct of his caste, looked in the Almanac for the auspicious moment, trembling with fear; Das Gupta, with his haggard face, cast side-long looks; and Dr. Brahmachari felt his own pulse. Sir Ashutosh came out with flying colours. His cows were saved. Not a Syndic dared to open his mouth.

Do you still ask, why we love Sir Ashutosh? He bears the name of the great god Mahadeva, and like Him is the lord and protector of ghosts and cows. Alas! Lord Hardinge, you wanted to vanquish him! But like the Hydra he is unvanquishable. Rather take him to Delhi if you can. Now, let us all sing Sir Ashutosh's victory.

22. The *Dainik Basumati* [Calcutta] of the 25th January learns from the *Leader* that Sir James Meston has made special arrangements for the education of Musalmans in the United Provinces, on the ground that they are more backward than the Hindus. This, however, is not true so far as the United Provinces is concerned. It is a wonder that in this matter Sir James has depended not on official figures but on the view of Syed Keramal Hossain. As the Musalmans in the province are not more backward than the Hindus in primary education, Sir James has been guilty of partiality by making special arrangements for Musalman education only in it.

DAINIK BASUMATI,  
Jan. 25th. 1915.

23. The *Hablul Matin* (daily Bengali edition) [Calcutta] of the 21st January publishes a reporter's letter, in which it is complained that the only Miya training school in the 24-Parganas is situated in an out-of-the-way place, three miles from the Habra station on the central section of the Eastern Bengal State Railway. The place is, however, extremely malarious and there is no dispensary, post office, market or respectable locality near the school. During the rains the school appears like an island in a small sea, so that no student can attend it. It should by all means be removed to a better place. This necessity was admitted by Maulvi Alfazuddin, Deputy Inspector of Schools. Moreover, there is no educated Musalman community in the vicinity of the school. What will illiterate people do with a Miya training school? The attention of the Director of Public Instruction is drawn to the matter.

HABULUL MATIN  
(daily Bengali edition),  
Jan. 21st. 1915.

24. The *Pravasi* [Calcutta] for *Magh* writes:—  
In one part of its Resolution on the Report on Education in Bengal for 1913-14, Government says: "Many schools of an ephemeral nature were discouraged by Inspectors?" We take strong exception to this. Government ought to impress it strongly on the minds of Inspectors of Schools that they are by no means to discourage a school. What the country wants is not only better schools but also more schools. It is no argument in favour of the cause of education, that although the number of schools has decreased, the efficiency of the remaining ones has increased, or that the matter of increasing the number of schools will be taken up after improving the existing ones. No civilised country on earth has ever encouraged an antagonism between the number and the efficiency of schools. Government has thanked Mr. Hornell for good work. But we do not think that the Education Department of a

PRAVASI,  
Magh, 1321 (B.E.)



province in which the number of students in primary schools is decreasing deserves any thanks for its work.

CHABBI PARGANA  
VARTAVAHA.  
Jan. 19th, 1916.

25. The *Chabbi Pargana Vartavaha* [Bhowanipur] of the 19th January

The educational problem of the present day.

complaints that education in Bengal is getting more and more expensive. Fees are rising and books and other accessories now cost more to buy.

than in the past. Many poor people who would like to educate their sons are prevented from doing so because of the prohibitive cost. Let a special cess be imposed on the middle classes to make education free or at least cheap for the ordinary masses. The number of books which young boys have now to go through also badly require to be curtailed.

HITAVADI,  
Jan. 22nd, 1916.

26. The *Hitavadi* [Calcutta] of the 22nd January takes the Deputy

A text-book muddle.

Inspector of Schools, Birbhum, to task for his ordering every primary and middle vernacular

school in his jurisdiction to use books recommended by him in supersession of the circular of the Director of Public Instruction in which full liberty was given to the teachers to select suitable books from the approved list drawn up by the Central Text-Book Committee. In the approved list for standard IV there are three English books and for standards II and I there are fourteen and eleven Bengali books, respectively. But out of these the Deputy Inspector has recommended only three books. Certainly this act destroys the prestige of both the Director of Public Instruction and the Text-Book Committee.

(e)—*Local Self-Government and Municipal Administration.*

NAYAK,  
Jan. 21st, 1916.

27. The *Nayak* [Calcutta] of the 21st January regrets the non-existence

"Small-pox and students' messes"—Wanted a hospital for students in Calcutta.

of a special hospital for students in Calcutta, who fall into great difficulty and are left almost uncared for in ordinary hospitals when taken ill, specially when attacked with such a disease as

small-pox. There is a small-pox hospital at Sealdah, but its condition is so miserable that Sir Edward Baker once remarked, "An acute epidemic of small-pox is raging in Calcutta. The small-pox hospital at Sealdah is a disgrace to the city and a danger to the population. Yet I am quite unable to provide funds for a new one." The writer next notices that the *Amrita Bazar Patrika* is vigorously agitating for a hospital for students in Calcutta.

DAINIK CHANDRIKA,  
Jan. 22nd, 1916.

28. The *Dainik Chandrika* [Calcutta] of the 22nd January refers with

Small-pox among students.

approval to the steps taken by the University for the segregation of University students in Calcutta

attacked with small-pox and thanks the Vice-Chancellor for what he has done in this connection.

SRI SRI VISHNUPRIYA-  
O-ANANDA BAZAR  
PATRIKA,  
Jan. 21st, 1916.

29. Referring to the present small-pox epidemic in Calcutta, the *Sri Sri*

"The small-pox epidemic."

*Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 21st January says that Government

has done a shortsighted act by declaring inoculation on the Indian method for the prevention of small-pox to be unlawful. The value of the present system of vaccination as a preventive of small-pox is still doubtful; at least many anti-vaccinationists in Europe and America declare and try to prove with statistics that vaccination is not only useless but positively harmful. The Medical Department of the Government of India ought to take up the subject in right earnest. As a matter of fact, in spite of vaccination being compulsory in this country, a very large number of people annually die of small-pox here. Under the circumstances, it is just that vaccination should be made optional and not compulsory. We, concludes the writer, do not urge its abolition, so long as it is not proved to be simply useless and harmful. In fact, if it does any good it should be preserved and steps should be taken to prevent its use being productive of any harm.

ISLAM RAVI,  
Jan. 15th, 1916.

30. The *Islam Ravi* [Tangail] of the 15th January quotes an article on

"The village and malaria."

Malaria in Bengal from somewhere, in which the writer says that all the efforts as yet made by the

Government to discover the true cause of malaria have failed. The use of quinine is made ineffective by the hard work which villagers have to do for



earning a livelihood. The result is that people take quinine and, in spite of it, get fevers and at last, broken down and emaciated, die of dysentery. Some people advise that jungles should be cleared, others prescribe killing of mosquitoes and others again insist on the provision of good drainage for rain water and the use of quinine. But alas! it is the chronic poverty of the Bengalis which is at the root of their inability to drive away malaria.

Were jungles and unhealthy ponds and holes responsible for malaria, why should the disease exist in an acute form in villages along the banks of the rivers Bhagirathi, Padma, Garai, Madhumati, and so forth, on which there are very little jungle and few unhealthy ponds and holes. As for drainage, it is of course, necessary that proper arrangements should be made for it by the Government, no matter whether the people themselves do anything in the direction or not.

(f)—Questions affecting the land.

31. Last year after the floods, writes the *Nihar* [Contai] of the 19th January, when khas mahal officers began to estimate the harvest, the raiyats of the khas mahals

Khas mahal rents.

within the Contai subdivision perceived that there was no longer any chance of their getting remission of rent. We protested against this estimating work, but to no effect. Had the work of estimating been done properly, then also there would not have remained much cause for complaint. However that may be, Babu Prasanna Kumar Ghosh, Certificate Officer, desisted from issuing certificates in most cases of default. Now this year the khas mahal tahsildars are pressing the raiyats hard for the payment of not only the rent of the current year but also the arrears of last year. Why did not the Government realise last year's rents last year if it had no intention to remit them? Government, in fact, raised hopes in the poor people's minds by saying that rents would be remitted, if necessary. We last year published detailed accounts, in issue after issue, of the miseries of the people and the losses they had suffered. Did Government disbelieve them? We pray the Government to remit last year's rents, or the poor people will be ruined.

NIHAR,  
Jan. 19th, 1915.

(h)—General.

32. The *Sanjivani* [Calcutta] of the 21st January thanks the Government of Lord Hardinge for a departure from the policy of non-interference with free trade and the practice of rice merchants of raising the price of

"Government adopts a new path."—Free trade and so forth.

rice by withholding it from the market. Former Governments used to show more interest in the welfare of traders and foreigners than in that of the public. The example set by the present Government is most laudable. If it is followed henceforward famines will never be able to assume very serious proportions in India. The article next quotes the Government of India's *communiqué* on the subject issued by the Department of Commerce and Industry.

SANJIVANI,  
Jan. 21st, 1915.

33. The *Hitavadi* [Calcutta] of the 22nd January is sorry that the Government is doing nothing to protect Indian arts and industries against such formidable rivals as England and the colonies. The Indians themselves are helpless in this matter unless Government comes forward to help them. If Government spends money on this object, then it will be to its interest to protect these industries. Lord Hardinge will earn the gratitude of the Indian public if he agrees to spend money on such a noble object.

Government aid in the protection of Indian industries.

HITAVADI,  
Jan. 22nd, 1915.

34. The *Hitavadi* [Calcutta] of the 22nd January says that, at the request of the European traders, Government has appointed a committee to confer on the desirability

Indigo cultivation.

of reintroducing indigo cultivation in this country. Indigo cultivation may do good to the European traders, but the people of this country will not be benefited thereby. The people have not yet forgotten the injuries which were

HITAVADI,  
Jan. 22nd, 1915.



brought about by indigo cultivation in the past. Jute has already done considerable harm to the cultivation of rice. Indigo will make the situation worse. The committee is, therefore, requested not to decide the question solely with an eye to the interest of European traders.

HITAVADI,  
Jan. 22nd, 1915

35. The *Hitavadi* [Calcutta] of the 22nd January writes that certain

India's military expenditure.

Anglo-Indian papers are belittling the amount of help rendered by India in this war. It is no use quarreling about these things. Lord Crewe himself has said that the Indian troops are affording material help to the cause of the Allies. We can afford to be content with this official acknowledgment. We do not claim that but for the Indian soldiers the Allies would have lost the battle, but we do say that the help they have rendered has been no trifling one. Lord Hardinge in his recent speech in Council admitted that in spite of the 200,000 troops sent out from India, the defence of her frontiers has not been jeopardised. This proves the truth of the theory we have always advanced that India maintains a larger army than she needs. His Excellency made no reference to the subject of the cost of the troops. India offered gladly to pay for 70,000 of them, and that meant a sum of £1,000,000. The *Englishman* complains that India is not helping in men and money as much as she could. Of course India could help with more men. Had Government not taken away our firearms and given us a military training we could have sent up 20 millions to-day. As it is, thanks to official neglect, the vast population of India is practically non-existent for immediate military purposes. There is, however, still time to give them the necessary training if Government so wills. But it would be difficult for India to help more in money. The Government's income from all sources is steadily decreasing, the cessation of trade and rise in prices have brought acute distress on various classes of the community, and it would be vain to hope for more monetary help from India now. Of course, if they had more money, they would gladly pay more towards the expenses of the war. As it is, the ordinary population cannot very well be expected to contribute more. People always assume others to be wealthy, and the *Englishman* thinks India to be a very wealthy country which should be tapped for the purposes of the war. The sacrifices in money already made by India are not inconsiderable, considering her resources. The charge of the territorial troops who have come out to India should be paid by England. If India is made to pay, her contribution towards the cost of the war will be augmented by the amount so paid. We hope Government will not resort to new taxation to make India pay more towards the war. If new taxation is imposed, let it not fall on the poor who are utterly without resources. High prices have produced serious suffering among the middle classes and signs of famine are apparent in parts of the country. The English merchants of India pay only the income-tax and they should render help freely towards the war.

DAINIK BHARAT  
MITRA,  
Jan. 23rd, 1915.

36. The *Dainik Bharat Mitra* [Calcutta] of the 23rd January says:—

Army expenditure.

It is certain that during this great war there will be a great increase in expenditure. But it is a fact very much to be regretted that Government has not up to this time declared the probable amount of increase, the means to be adopted to meet it, and the taxes which may have to be imposed in view of contingencies arising. It would have been well if Government had reposed their trust in the Indian people and taken them into confidence. On the declaration of war the representatives of the Empire exhibited unparalleled enthusiasm and resolved of their own motion that an Indian expeditionary force should be sent out to Europe at India's expense. This created a very good impression in England and drew warm words of praise from the Viceroy, the members of Parliament and the English Press. The Viceroy on that memorable occasion said that India would contribute only so much money as would have been spent for the Indian expeditionary forces in India and that any excess would be paid by the British Exchequer. We highly commended the sentiments of the Viceroy and still do so. But we find that attempts are being made to realise a larger contribution from India than what was at first contemplated. We ought not to say a word against this, but all the same we must impress upon Britain that she should act fairly towards India. Each one must do its own proper duty by itself so that there may not remain any room for complaint. We are ready



to do our duty but our strength is limited and we cannot think of equalling Britain with her limitless hoard of money. We should not be expected to do what we are not capable of for that will break us down. To-day, in this hour of trial, the colonies are helping the mother country with money and men. Their resources are immense. But as compared with India they are doing nothing. Even in times of peace India maintains a large army for the sake of the Empire which costs her a good deal and consumes a large part of her revenues. Can the colonial volunteers equal the trained soldiery of India?

It then controverts the opinions of the *Englishman* which has said that India has not sent a fair proportion of her population to the battle-field and that she is not spending as she ought to do. That a fair portion of her sons have not gone to the front is not due to any fault of her own but to that of Government. If Government had not disarmed the population, then to-day many crores of men would have been on the battle-field. Recruits are being enlisted in Great Britain and the colonies and they will be sent to the front after a short training. Will not Indians prove quite as apt if allowed the same opportunities. Referring to the second contention raised by the *Englishman*, the paper says that India is contributing a fair share of the expenditure. It is spending a good deal on the expeditionary force which has gone to the front and on territorial forces which have come out to this country. The Rajas and Maharajas have also contributed a good deal. Is this not as much as Indians can fairly be expected to do? No sane man will be able to support the *Englishman* when he sees that during the last few years the income of the Government has gone down. First, a good deal of deficit has been caused by the total loss of the opium revenue. The stopping of trade has seriously affected the incomes of the railways and the custom receipts. The prospect of the harvest is also not very bright. In certain localities famine has already made its appearance. Along with this the administrative charges have also increased.

The European merchants who earn good incomes do not pay any high taxes. They may be able to contribute a good deal if they choose. But to expect Indians to pay more is simply ridiculous. We hope the Government of India and Lord Hardinge will keep this in view while framing the new budget. Further taxes should not be imposed upon indigent India. A good saving can be effected by reducing the charges of administration. Attention should be paid to this point first of all.

37. The *Dainik Bharat Mitra* [Calcutta] of the 22nd January says:—  
Financial autonomy. Mr. Monmohan Das Ramji, the President of the Industrial Conference at Madras, advised the conference to agitate for financial autonomy. Without full control over finances no hopes can be entertained for industrial progress in the country. The Provincial and Imperial Governments are not free to do anything in the matter of taking the initiative and advancing money for the creation of new industries. The fate of the Madras Government's proposal is an instance of this.

It then goes on to give expression to its sense of grave disappointment at the reply which the Hon'ble Mr. Clark gave in answer to an interpellation made by the Hon'ble Surendra Nath regarding the help which Government may give towards the starting of new industries. The paper goes on to say it is not known whether the Secretary of State for India was consulted in this instance or not. This point ought to have been made clear by the Hon'ble Mr. Clark. If the Secretary of State had been consulted we would conclude that though the Government of India is prepared to give help, the Secretary of State for India is standing in the way. But if this is not the case then certainly it is a matter for great disappointment. What is the use of issuing monographs from the Commerce Department and opening exhibitions at different centres? The time has not arrived when people can take advantage of these monographs and start industries on their own account. If Government had taken the initiative in this matter then certainly some profit would have accrued from it. Indian traders and newspapers are not alone in thinking that Government help is needed, but Anglo-Indian newspapers are also at one with them in this respect. But it appears Government is not prepared to do anything in regard to this. It is content with remaining at a pole's length from the actual thing itself.

Therefore, for getting what we want, we must first seek for control over Government finances.

DAINIK BHARAT  
MITRA,  
Jan. 22nd, 1915.



HITAVADI,  
Jan. 22nd, 1915.

38. The old man, the humorist of the *Hitavadi*, has the following in the *Hitavadi* [Calcutta] of the 22nd January:—  
Germany is at the root of all evil. You now see, brother, that what an old man says can never be untrue. Did I not say that the Germans were at the root of all evil? In the *Komagata Maru* affair, that is to say in the Budge Budge riots, the fault lay neither with the Sikhs nor with the Government of Canada. And as for our Government and the police they are absolutely spotless. It was Germany which brought about this riot by inciting the foolish Sikhs. When the Government of Canada said that there were sufficient proofs that Germany was implicated in this affair, you ought to have remained contented with that. But you always act rashly. Like a foolish child, you importuned the Government to appoint a Commission to enquire into the riot. Well, your request was complied with. But you now see what resolution the committee have adopted as a result of this enquiry. Although, like the Government of Canada, the commission did not get direct evidence of Germany's guilt, still they understand that Germany secretly incited the Sikhs. What do you think of these Germans? They are devils incarnate, they are capable of any enormity. Don't you remember that when Italy refused to join Germany in the war she swore that she would teach Italy a proper lesson? What do you think of the recent earthquake which has killed thousands of Italians? German cunning is at the root of this also. The Germans when they failed to win over Italy, created this earthquake by artifice with a view to punishing Italy.

BANGALI,  
Jan. 18th, 1915.

39. The *Bangali* [Calcutta] of the 18th January, writes thus with reference to the report on the *Komagata Maru* voyage:—

Government says that there still remain some points about the inquiry to be elucidated. Are we then to infer that the Resolution issued on the Report will also be supplemented later? Government has acted wisely in publishing this Report. It deserves thanks for thus trusting the people who felt greatly aggrieved by the *Komagata Maru* imbroglio. We believe that there was no adequate reason for apprehending any serious mischief if the passengers of this ship had found their way into Calcutta, for Calcutta was not then in a state in which it could be stirred into agitation. The Report does not say that these Sikhs had come prepared to commit seditious acts in Calcutta, and we do not believe that to be possible either. The Captain of the ship said that these men had bought revolvers at Kobe, but the Captain's evidence was not very reliable as the Commission found; and even assuming that the men had firearms, the curious supposition cannot be entertained that they meant to use them for creating trouble in Calcutta. We humbly suggest that even in this dreamy land of India, it is too great a strain on the imagination to believe that these 300 hopeless, exhausted and worn-out Sikh voyagers would have raised a rebellion in Calcutta, and the Calcutta public would have joined that rebellion and that thus a regular conflagration would have been lighted. Probably this mischief would have been avoided if the arrangements for conveying these men to the Punjab had been made in concert with the leading Punajbis. The police might have kept watch on the movements of the passengers from a distance, prepared, of course, if necessary, to keep them in restraint; and in that case probably no blood would have been shed. The Commission has nothing to say as to whether it was at all really necessary to open fire and as to why the Sikhs first opened fire. This is the question to which a reply was eagerly awaited by all India and yet the Commission is silent about it. It is like playing Hamlet with Hamlet left out.

What the Commission has to say about the conduct of the police is taken by the *Statesman* to whitewash them. Yet the Commission says that the police acted offensively in some cases. The Commission holds that such conduct was natural. Well, was not the temper produced on the minds of the Sikhs by such conduct also a natural sequence?

NAYAK,  
Jan. 18th, 1915.

40. The *Nayak* [Calcutta] of the 18th January notices that the report of the committee of inquiry into the Budge Budge riots makes no reference whatever to Sir William

Duke. Will not Government explain this omission? Unless things are explained clearly, the purpose of Government in publishing the Report may be frustrated. Of course we shall not say nay if Government says yea. But still we hope that Government will so act as to make it possible for us to sing its praises unreservedly.



41. The *Nayak* [Calcutta] of the 19th January, referring to the exception taken by the *Indian Daily News* to the omission of any reference to Sir William Duke in the *Komagata Maru* Commission's Report, says:—

It is quite immaterial whether Sir William's name is or is not mentioned in the Report. What was to happen, happened. It was the work of the stars and fate. Those who were to die or get wounded, died and got wounded. No one need be held responsible for that. As for Sir William's departure from India, he has gone on a promotion. It is an instance of the principle according to which an incident which causes ruin and destruction to one person often leads to the prosperity of another.

42. The *Dainik Basumati* [Calcutta] of the 22nd January writes:—

"The *Komagata Maru*."

A perusal of the Resolution on the subject suggests that the curtain has not yet dropped on the *Komagata Maru* affair. Unpleasant after-effects may still be apprehended. In other words, though the conflagration of Lanka has been put out, the fire on the tail of the monkey who brought about the conflagration has still to be extinguished. The Report says nothing as to what are the charges against the men still detained in *hajet*. It is in fact merely an echo of the official *communiqué* about the Report first issued by the Bengal Government. It exonerates the police, the military authorities and the executive and it distinctly accuses the passengers of being imbued with sedition covert and overt.

The inquiry made by the Committee seems largely to have been taken up with legal minutiae. We fail, for example, to understand what is gained by the opinion expressed that the order to open fire should have come from Mr. Donald rather than from Sir F. Halliday. If the Sikhs had become so turbulent that loss of life was to be apprehended unless they were fired on, surely it would not have been proper to wait for the order to emanate from Mr. Donald's lips. The main issue is whether it was really necessary to open fire at the time the order to do so was given. If it was really necessary, it does not much matter which among the high officers there present issued it. Had it, however, been a fact that Mr. Donald held that such an order was not necessary, while Sir F. Halliday was of the contrary opinion, then of course it would be necessary to judge which of them was justified in holding the view he did. The Committee should not have wasted its time in discussing useless side-issues like—who issued the order to fire, whether he had any right to do so or not, and so forth. It was not necessary for it to discuss any question save whether the order to fire was given only when it became absolutely necessary to do so.

The Committee holds that Government acted rightly in taking steps to prevent these passengers from entering Calcutta. The Report is not quite clear as to what these men actually did at Kobe, Vancouver and elsewhere. If they were revolutionaries pure and simple, they would not have found many people to listen to them in Calcutta, who were mostly ignorant of the language the Sikhs would use. So it seems impossible that these men could have stirred up trouble in Calcutta. All sane men now realise that the utterances of revolutionaries are sheer lunacy, and it does not seem that there are many men now in Calcutta foolish and mad enough to preach sedition. A wave of loyalty is now passing over the land and our people realise what they owe to British rule. It would have been impossible then for the Sikhs to delude the Bengalis at the present time. Of course, they might have committed dacoities and riots, but did they commit any such offence elsewhere? If they did, why were they not punished?

43. On the same subject, the *Bangavasi* [Calcutta] of the 23rd January also says that it was the fate of the Sikhs to die and they died. Otherwise, why after surviving all dangers in Vancouver should they have died near home at Budge Budge? Government, however, has really shown great generosity by releasing most of the Sikhs arrested in this connection.

44. The *Samay* [Calcutta] of the 22nd January hears that Government is about to appoint an expert lawyer on Rs. 3,000 per mensem to conduct political prosecutions. Is it to be inferred then that the existing Crown lawyers cannot do this work satisfactorily? Of course no criticism is possible if Government proceeds on

NAYAK,  
Jan. 19th, 1915.

DAINIK BASUMATI,  
Jan. 22nd, 1915.

BANGAVASI,  
Jan. 23rd, 1915

SAMAY,  
Jan. 22nd, 1915



the principle that the addition of one more to the many existing Crown law officers cannot mean much harm.

DAINIK CHANDRIKA,  
Jan. 19th, 1915.

45. The *Dainik Chandrika* [Calcutta] of the 19th January writes that the question has arisen as to who is to bear the expenses of the territorial troops who have been lately brought into India. The *Amrita Bazar Patrika* suggests that England should pay their expenses, else the burden will be too heavy for India to bear.

BANGAVASI,  
Jan. 23rd, 1915.

46. The *Bangavasi* [Calcutta] of the 23rd January draws the attention of Lord Carmichael to the report published in the *Bengalee* of the 17th instant, of his visit to Bongong, in which it is said that almost all the gentlemen who had been invited by the Subdivisional Officer to assemble in the charitable dispensary building to meet him there were subsequently refused, by order of the District Magistrate, a place under the *shamiana* spread overhead for the reception of His Excellency. They had been invited because His Excellency had expressed the desire to meet all respectable men in the subdivision, if arrangements could be made for it. An explanation is, therefore, required of the District Magistrate's conduct.

DAINIK BASUMATI,  
Jan. 19th, 1915.

47. Referring to the statement placed on the table in the Supreme Legislative Council, according to which 50 per cent. of persons accused of murder are released after trial, the *Dainik Basumati* [Calcutta] of the 19th January says that when Government does not compensate the released persons for their losses, it should adopt strong measures to prevent innocent people from being hauled up before courts.

ISLAM RAVI,  
Jan. 16th, 1915.

48. The *Islam Ravi* [Tangail] of the 15th January thanks the Government for having made proper arrangements, in spite of all its troubles relating to the war, for the safe passage of the steamers *Islami*, *Berin* and *Rampur* which carried *Hedjaz* pilgrims from Jedda to Bombay.

BANGALI,  
Jan. 22nd, 1915.

49. The *Bangali* [Calcutta] of the 22nd January takes exception to the experiments made in the Agricultural Farms at Chinsura and Dacca on such fine qualities of paddy as *malati*, *dadkhani*, *badshahhog* and so forth. Public money should be spent in the farms not to indulge in artistic whims and pot-culture, but to help cultivators in growing the kinds of paddy which are extensively grown by them for common consumption. This can be done only by making experiments on these kinds of paddy in big fields.

#### IV.—NATIVE STATES.

BANGALI,  
Jan. 23rd, 1915.

50. The *Bangali* [Calcutta] of the 21st January advises the Viceroy not to decide the Bushahir State succession without carefully considering the claim of the daughters of the late Raja to the *gadi*—a claim urged on the ground that the nominee of the Superintendent of the Hill States at Simla is not a son born of legitimate wedlock. He is said to be the issue of an illegitimate connection of the late Raja with a *dassi* or unmarried woman. Such a son never succeeds to the *gadi* of his father according to Hindu law and usage. And the Privy Council also has held this view. If such a son is allowed to hold the *gadi*, the courts of native princes will become hot-beds of conspiracy and intrigue.

BANGAVASI,  
Jan. 23rd, 1915.

51. The *Bangavasi* [Calcutta] of the 23rd January also holds the above view and says that for a Hindu it is painful to think that the *gadi* of a family which claims its descent from Srikrishna should be held by a base-born person.

HITAVADI,  
Jan. 22nd, 1915.

52. The *Hitavadi* [Calcutta] of the 22nd January cordially approves of the proposal of Sir William Wedderburn to establish a court for the public trial of Indian Princes against whom the Government of India may bring any charge. This will remedy a serious grievance of the princes and be a fitting reward for their services in connection with the defence of the Empire.



## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

53. Referring to the prevalence of distress and disease among the *muchis* in village Digharpur, Mymensingh, the *Bangavari* [Calcutta] of the 23rd January says:—Our correspondent does not say what steps Government is taking to help the suffering *muchis*. People are, however, anxious to know it.

54. The *Dainik Barumati* [Calcutta] of the 22nd January publishes a letter from Sarat Chandra De, Secretary of the Chandpur Sammilani, on the subject of scarcity in Eastern Bengal. From No. 8 Bajapti union, it is reported that rice is generally selling at from Rs. 5-8 to Rs. 6-8 per maund, against prices varying from Rs. 4 to Rs. 5 at this time last year. The prices of pulses, and other vegetables have also risen. Jute, which sold last year at prices from Rs. 6 to Rs. 12 sells this year from 8 annas to Rs. 3-8. About 75 per cent. of the local population is in acute distress. Fever, cholera, dysentery and diarrhoea also are increasing. Want of warm clothing is being keenly felt. Many students have left off their studies for want of means, for example, about 60 students of the middle English school here have done so. The Katyakhali Upper Primary *Pathshala* used to have 100 students on its rolls, but it has now only 15 or 16. Jamela Khakin, the 14-year-old daughter of Syed Ali of Hanarchai village, committed suicide the other day, after starving for three days. Thefts have increased and standing crops on the fields are often being stolen.

## VI.—MISCELLANEOUS.

55. The *Calcutta Samachar* [Calcutta] of the 26th January takes the A mischievous article in the *Englishman* to task for saying that it would not be possible for the Hindu soldiers who have gone to foreign countries across the seas to fight, to observe caste rules strictly. The paper says that this is the most inopportune time for raising such a question, because the British authorities have been continuously assuring us about the precautions which are being taken to respect the caste prejudices of the soldiers.

56. The *Hitavadi* [Calcutta] of the 22nd January refers to the plea put in by the *Englishman* that India should contribute more in men and money towards the war than she is now doing. The *Englishman* may possibly be meaning well, but what it says discloses more love for its own people than for India. Had a war happened in India, would England have been called upon to contribute like this towards the charges? The *Englishman* apparently thinks our pecuniary resources to be immense and hence would not hesitate to drain away what is verily our life-blood. No one who knows our real condition will approve of further calls on our purse. India has suffered in many ways from the war and it is idle to expect monetary aid from her now. How can we help much with money, since we are not rich like the English people! We are, however, prepared to render what help we can, with our lives. Let Government try us in that respect and we shall not be found wanting.

57. *Capital*, says the *Hitavadi* [Calcutta] of the 22nd January, has vented its wrath on the devoted head of Babu Bhupendra Nath Basu for his praying for self-government in his presidential speech at the last Congress. It says that the Bengalis have contributed the least amount of money to the war fund, so they cannot demand self-government as a reward for their aid in the war. *Capital*, however, forgets that the prayer was not a new one, it has been made in almost every session of the Congress. It is, therefore, unjust to say that the Bengalis want self-government as a reward for their loyalty. But who ever expects fairness from Anglo-Indian papers of the type of the *Englishman*, the *Statesman* and *Capital*?

BANGAVARI

Jan. 23rd, 1915.

DAINIK BARUMATI

Jan. 22nd, 1915.

CALCUTTA SAMACHAR

Jan. 26th, 1915.

HITAVADI

Jan. 22nd, 1915.

HITAVADI

Jan. 22nd, 1915.



SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Jany. 21st, 1915.

58. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of

"The Ananda Mela."

the 21st January takes strong and severe exception to the holding of what has been called the *Ananda Mela* or *Pleasure Fête* in Calcutta when the people from the Viceroy to the peasant are full of sorrow. There is a class of pleasure-mongers in Calcutta who are always after holding *Ananda Melas*. This time they have seized the opportunity of the war to hold one with the names of officials associated with it. India is now full of mourning on account of the war, famine, malaria and so forth. Nevertheless, these men have held an *Ananda Mela* and advertised that Miss Gauharjan would entertain the audience in six forms of costume and with songs in different languages and dances of different countries. This is preposterous. The fête, however, has not been much of a success. If it was the object of its organisers to raise money for the Indian Imperial Relief Fund, why did they get up an entertainment which was itself costly. Surely after paying the expenses of the fête very little will remain for the Relief Fund. It is a wonder what induced the officials from the Viceroy to Mr. Bompas, to subscribe their names to the fête. Worthless people would run to a fête even with money borrowed or saved by stinting their children. Leaders of society should take steps to prevent them from doing so. If they not only fail to do so but even entice such vagabonds to spend money wrongly, Government ought to direct its attention to the matter. Lord Carmichael is prayed to consider this matter.

PRAVASI,  
Magh, 1931 (B.E.)

59. The *Pravasi* [Calcutta] for the month of *Magh* writes:—

"Truthfulness of the East and West."

Lord Curzon in his Calcutta University Convocation speech said that truthfulness is a virtue which had developed more in the West than in the East. Now in the present war the belligerents on opposite sides are accusing each other of continuously fabricating untruths in shoals, of having created machines for the manufacture of falsehood, of having consigned the god of Truth to prison. Of course it is difficult to say for certain which party is guilty of falsehood and which party is not. But still it can be safely said that some party is guilty of it. Lord Curzon will perhaps now understand that Orientals are not the only people who are adepts in manufacturing lies.

RESALAT,  
Jan. 19th 1915

60. The *Resalat* [Calcutta] of the 19th January has the following:—

"Is the news that is coming from Berlin true?"

Many people ask why we do not publish now-a-days in the *Resalat* the news that reaches London from Berlin through the Marconi Company. Now, in reply to this, we say that the Censorial Department of the Government of Bengal has issued a circular to the Calcutta newspapers, that as the news coming merely from hostile sources are very much exaggerated they should not be published without proper explanation and correction. When we considered this direction of the Government we found it fully justified, because the German war news on perusal appear to be so much exaggerated that a (man of) sound sense refuses to believe it. One can never find any mention of their own defeat, repulse or weakness in the German news—nay, they only contain accounts of their victories, although it is never conceivable that one party will gain victory after victory while the other party will not meet with any success and will always suffer defeat and loss. The best proof of the authenticity and reliableness of the British news is that the British Government informs the people about its losses every day. The names of all the officers killed, wounded, taken prisoners or missing are always published with the names of the divisions to which they belong, whereas the news coming from Berlin contain nothing more than mere self-applause and vain boasts.

BANGALI,  
Jan. 18th. 1915.

61. The *Bangali* [Calcutta] of the 18th January writes that lately Mr.

Indian support in the war.

Ameer Ali and Sir K. G. Gupta spoke at a London meeting on the reasons why India actively supports England in this war. Mr. Ameer Ali said that it sprang from gratitude for what India has received from her rulers. Now, Mr. Ameer Ali has generally been found incapable of speaking out fearlessly. Sir K. G. Gupta, on the other hand, boldly explained that India was helping England purely in self-defence. She knows that the British public are always prepared to grant any just prayers she may make.



62. The *Resalat* [Calcutta] of the 21st January says that all the utterances of the Moslems should be clear and unambiguous and that both their exterior and interior should be alike, because, Islam says that hypocrisy is the basest thing. The paper says, "Hence if we have to represent the views of our community to the Government, or to desire anything of Government, we should represent them as honestly as one's faith and conscience will allow one to do. Representing them otherwise against one's conscience amounts to displeasing God and His Prophet in addition to deceiving Government." It says that there are some Muhammadans who express opinions contrary to the feelings of their community, create a breach between the Government and the people and prejudice the Government against the people and *vice versa*. It observes that the Cawnpur affair was due to the Muhammadan *reyises* who advised Government against the Islamic feeling and thereby deceived it, which resulted in spreading a feeling of discontent against the Government in the whole of India, and had not His Excellency Lord Hardinge intervened it might have developed to any extent. It remarks that, in short, in most cases it is some of the leaders of the community itself who are to blame, while Government is quite innocent. It observes that it would be a very good thing if the Moslem leaders adhered to truth and veracity, gave an opportunity both to the Government and the people to show them their gratitude and tried to deserve the appellation of true and real leaders of the Moslems.

63. The *Nandini* [Sibpur] for *Kartik*, 1321, B. E., under the marginally-noted heading, observes:—

What we have learnt in this great European war—Loyalty of the Musalmans.

Indian Musalmans are now showing their loyalty to the British Government. "It is the injunction of God," they say, "to forget strife and bloodshed and heartily love the human race." To the Hindus, who reverence the king as a god, their expression of loyalty will not appear as a novel thing. Had the Musalmans refrained from making converts at the point of the sword and heartily loved mankind, a great portion of the world would now have obeyed their rule. Akbar accorded impartial treatment to both Hindus and Musalmans, and the Hindus now cherish his memory with love and veneration. The oppressive rule of Akbar's successors undermined the foundation of Musalman rule in India. If the Musalmans could have awoke when the thief was still in the room, then perhaps there would not have taken place such daring robbery in broad daylight.

The late Empress Victoria's Proclamation immediately after the Sepoy Mutiny, which contained the assurance that there would be no distinction of colour in the administration of India, extinguished the fire of rebellion and still fills the heart of every Indian with a divine feeling. But when Lord Curzon declared that gracious message as a "political blunder" and began to sow seeds of discontent in India, when people began to smart under the irrepressible persecutions of Fraser and Fuller, when Hindus and Musalmans, though living in the same country, engaged in mutual strife at the instigation of others, then we began to realise that the gracious "rule of the Empress" had come to an end and every one of us must now have to stand on our own legs. During that national upheaval many heroes, unable to bear inhuman persecutions, offered to sacrifice their lives. But this conflict between the rulers and the ruled, between Hindus and Musalmans, afforded us an opportunity of having a sight of our gracious sovereign and of being blessed with kindhearted rulers like Lord Hardinge and Lord Carmichael. Their love captivated our hearts, and set at rest all agitation.

If the Hindus and Musalmans try to improve themselves living under the sympathetic rule of an apparently noble, apparently kind, apparently impartial and apparently openhearted and liberal Emperor, then even now they can bring about a change in their condition. This is the most opportune moment to gain Royal favour. We should, therefore, try, with the help of the Royal favour, to gather strength and thus prepare for self-establishment.

*The black and the white*:—The whiteman's hatred of the black is gradually losing its intensity. No objection has been raised against black

*RESALAT.*  
Jan. 21st, 1915.

*NANDINI.*  
*Kartik*, 1321 B.E.



soldiers being employed against white soldiers in the present war. Strength wins respect. The prowess which the black Indian soldiers are displaying in the war has made British statesmen change their opinion about them to a certain extent.

A kingdom in which there is no feeling of unity between the rulers and the ruled, where the ruling race feel it degrading to associate with the ruled, where the rulers and the ruled look upon each other as strangers and each is bent on aggrandising itself at the cost of the other, in such a kingdom there can not be peace, happiness, or religion. To establish these in India, the Indians must display their own strength and prepare for sacrificing themselves for the welfare of the king.

We find that any person in whose veins there is even a drop of blood of our present ruling race, whatever his own colour may be, will despise the black man, insult him, beat him, nay even kill him. We have ourselves heard the highly civilised Indian race called by these men as a "coolie nation." We are black, dependent, weak and helpless and are bound to suffer all oppressions and persecutions. If the whites instead of suppressing the blacks gave them all the opportunities to display their prowess and ability it would have been for the good of both. It is a matter of great regret that the English should, even after so many years of their rule in India, distrust us. But they should know that Indians do not care for kingdoms of the world, they aspire to the "kingdom of religion" which is above these temporal kingdoms. If the English mix with the Indians and make provisions for their peace and happiness, like the Hindu kings of old, one Englishman will be enough to rule this kingdom.

RESALAT,  
Jan. 26th, 1915.

64. The *Resalat* [Calcutta] of the 24th January reproduces the following from the *Wakeel* [Amritsar] :—

"The Sultan of Turkey as the Caliph of the Moslems."

We draw the attention of those Moslems in India who, on account of the outbreak of war between Turkey and Great Britain, do not recognise the Sultan of Turkey as the Caliph of the Moslems or hypocritically declare so, to the new *Khutba* composed by the Shaikh-ul Islam of Egypt which, by order of the Minister of Bequests, will henceforth be read in all the mosques of Egypt. The paper then publishes a Urdu version of the English translation of the said *Khutba* sent by a correspondent of the *Pioneer*, which, retranslated into English, would run thus :—

"O Omnipotent God, we pray Thee to help Islam and its followers, to grant greatness and ascendancy to Truth and Faith and to bless and nourish the Caliph of the Moslems. We ask Thee to aid Thy creatures and their posterity to whom Thou hast granted victory and triumph and we ask Thy protection for Husain Kamib, the Great Sultan of Egypt—May God grant him long life."

Prior to this the name of the Khedive was not mentioned in the *Khutba* and benedictions were said only for Sultan Mohamed V, the Caliph of the Moslems. Now although the name of the Sultan of Egypt has been included in it, the name of the Caliph of the Moslems also is there as usual; from which it is evident that the people of Egypt even now recognise the Sultan of Turkey as the "Khalifatul Muslemin." Now, those Indian Moslems, who simply through hypocrisy want to deceive the Government by stating that the Sultan-at-Moazzam of Turkey does not occupy the position of the Caliph of the Moslems now, should feel ashamed.

JAGARAN,  
Jan. 17th, 1915.

65. The *Jagaran* [Bagerhat] of the 17th January says that news has been received of 17 Parsis having gone to the front

Bengalis wanting to go to the front.

in the European war as volunteers. The Bengalis are as much Indian subjects of the King-Emperor as are the Parsis. Why then should not the Bengalis be given the same privilege as the Parsis have got? Is the Government still doubtful of the loyalty of the Bengalis? Thousands of Bengali youths are eager to go to the front and shed their blood in the service of their Emperor and rulers.

DAINIK CHANDRIKA,  
Jan. 22nd, 1915.

66. The *Dainik Chandrika* [Calcutta] of the 22nd January refers to the

The Bengal Ambulance Corps.

prospect of the Bengal Ambulance Corps assuming practical shape before long, and writes that if the spirit which led to the formation of this corps had been turned to its own



advantage by Government, sedition would have been killed in Bengal. It is not wise to refuse to men who have received an English education the fulfilment of aspirations created by that education.

67. The *Dainik Basumati* [Calcutta] of the 19th January says:—

The war in France.

In giving the news of the capture of La Bassee by the English, Reuter says that the English did not suffer much loss in this action while the Germans suffered enormously. It seems that in Germany fighters are springing up from the soil, otherwise how, in spite of the German army continuously suffering enormous losses from the beginning of the war, is that army being continuously replenished with fresh troops? However that may be, if the allied army advances at its present rate, it will take it years to reach the German frontier. It is, therefore, to be highly regretted that a battle like that of Sedan or Waterloo is not taking place. The capture of La Bassee by the English seems to be very fortunate. But then if the Germans have themselves given up the town, they may have done it in pursuance of a new strategic move. This seems to be the case also from the pressure they are putting in the region of Soissons where they have compelled the French army to fall back across the Aisne. However that may be, it cannot as yet be said for certain that the Germans have made any important strategic change of plan.

68. The *Dainik Bharat Mitra* [Calcutta] in referring to the report that

Turks in Tabriz.

the Turks have occupied Tabriz and that the Persian authorities have given them help, being bribed by the Germans to do so, and to the killing of Shujaudowla's 400 sowars, says that in connection with this three questions come to the fore. Firstly, if this is *jehad*, then why have the Turks marched against Persia and occupied Tabriz, and why have the Persian Kurds helped them, because there can be no *jehad* between a Moslem and a Moslem but only between a Kafir and a Moslem. Secondly, why have the Persian authorities acted in this unpatriotic fashion under the influence of bribe; and thirdly, why did the Kurds murder the remnant of the Mya Doab men. No answer has been yet forthcoming to these questions. The paper says that everything will however become clear if we look at the Russo-Persian relations. It then refers to the Anglo-Russian convention of 1908, which settled the spheres of influence of Russia and England in Persia. Tabriz and Azarbaijan falls within the Russian sphere of influence and is practically a Russian province. This is the reason why Turkey has attacked Tabriz and occupied it. Turkey is at war with Russia, not with Persia. The Persians have helped their co-religionists, the Turks. Shujaudowla must have been fighting on behalf of the Russians, otherwise the Kurds would not have killed his sowars. They must have been checking the Kurds. Without looking from this standpoint it is impossible to solve the mystery of the Turkish attack on a Persian province.

69. The *Dainik Chandrika* [Calcutta] of the 19th January writes:—

Admiral Von Tirpitz ridiculed.

Admiral Von Tirpitz is reported to contemplate an attempt to starve England into a surrender by means of an organised submarine attack on the English mercantile marine. He has really become mad. He should feel ashamed to talk like this. Such brag would be unseemly even in an ignorant boy. It would be something if he said that he contemplated destroying the English mercantile marine by the help of the German cruisers. Utterances like these show that a sense of growing danger has unhinged the Admiral's mind. It is like a drowning man catching at a straw. He is apparently being driven by despair to adopt a course which can only lead to self-destruction.

70. The *Dacca Prakash* [Dacca] of the 17th January publishes the

The American verdict on the war.

American verdict on the war fastening the responsibility for it on the Kaiser.

71. The *Dainik Chandrika* [Calcutta] of the 22nd January writes:—

"Is this a fight?"

Europe is proud of her civilisation and we ask what kind of fight she is now conducting. We Indians are uncivilised boors, deficient in morals and religion. We are idolators, men with a blind faith in evil spirits, lacking in the humaner virtues. This is how your *padris* have been abusing us for the last 100 years. But we ask Christians in Europe what kind of a fight she is now conducting.

DAINIK BASUMATI,  
Jan. 19th, 1915.

DAINIK BHARAT  
MITRA,  
Jan. 23rd, 1915.

DAINIK CHANDRIKA,  
Jan. 19th, 1915.

DACCA PRAKASH,  
Jan. 17th, 1915.

DAINIK CHANDRIKA,  
Jan. 22nd, 1915.



Is this the civilisation she has attained to, after professing Christianity for 2,000 years? Is this the civilisation, the manhood, the cultivation of science which they make such brag of? The telegrams today speak of a zeppelin raid on the Norfolk coast of England, in the course of which the heroic Germans murdered a boy and wounded three other inoffensive villagers. These same German heroes lately shelled some of the English coast towns, killing only women, children and the aged. We ask again what kind of a fight this is. It is the fight not of men but of demons.

This terrible European war has destroyed the exterior gloss of European civilisation and clearly revealed the cruel demoniac spirit within. Civilised Christian Europe to-day unhesitatingly and shamelessly commits deeds of which our Kols, Bhils and Sonthals would be ashamed, which even the Moguls and Pathan invaders of India could not do even in the interests of the propagation of Islam, which, if done by Khatriya and Rajputs, would make them lose caste and jeopardise their temporal and spiritual future. After this war, Europe will no longer be able to boast of her superior Christian civilisation before Asia, Indians will no longer be captivated by the virtues of a religion, the profession of which is not incompatible with the growth of a turbulent people like the Germans and the outbreak of a war like the present.

Is this a fight that you are carrying on, or is it merely murders that you are committing? What the heroic Germans have done in Belgium is not a work of conquest carried out by world-conquerors, but merely the destruction of a nation, demoniac attempts at working utter destruction. It is not war, but a kind of epidemic, destroying whole countries. It is a cataclysm of European civilisation, comparable to a terrible earthquake which destroys mankind, alters the fate of nations. This war will result in altering the whole face of Europe. A new civilisation and a new religion and a new social fabric will arise. The civilisation and the culture which find in Germany their highest exponent must be destroyed for ever. Otherwise, the world will pass under the grip of demoniac Germany and humanity will cease to be.

We want to know by what rule Germany justifies herself for killing women and children. She can try by all manner of fraud and force, to kill those who are actually fighters. To that Asiatics will not object at all. But if she tries to murder women and children in this fashion like a demon, no one will call her civilised and none will admire her bravery. What kind of civilisation is this which Europe and America profess? How can they sit inactive in the face of what Germany is doing? Do they approve of these murders of children by Germany, these demoniac attempts at bringing about a catastrophe? Do the civilised Americans approve of these acts? Had there been any real manhood left in Europe and America, all the nations would to-day unite to take up arms to bring Germany down to the dust and thereby indicate the glory of European civilisation. As Italy, America, Spain, Sweden, etc., are still inactive, it has to be regretfully admitted that these deeds of Germany are not disapproved by Christian civilisation. As soon as we come to realise this, a feeling of intense contempt for European civilisation comes to fill our breasts. This feeling would be more intense if England, France and Russia had not taken up arms to uphold righteousness and the cause of Christian civilisation. Indians are full of enthusiasm for this war, not simply from motives of loyalty; they are sacrificing their lives in distant France in order to save humanity, in the interests of mankind in general. Those who are returning from the war say that it is a fight not between men but between demons. It makes no distinction between the sacred and the profane. Cannon shot are destroying churches, pregnant women and children and old men, reducing villages to a wilderness and generally wiping them out. Really Germany is merely an embodiment of the modern satanic civilisation. This war is only an atonement for Europe's sin, but one cannot tell how long this atonement will go on. Undoubtedly it will leave both sides exhausted. It is a war between nations and it will not cease till the nations are destroyed. Already it is estimated that 3,000,000 brave men have been killed on both sides. If the war goes on like this for six months more, there will be no young men left in Europe or at least in France, Germany and England. Indeed the consequences of the war are



such as to make one shudder. Is there no man in Europe who can stop this terrible shedding of human blood, this destruction of families and of nations? Who can divine what is in God's mind?

72. The *Hitavadi* [Calcutta] of the 22nd January publishes a cartoon in which Saraswati or the Goddess of Learning, is represented as armed with a sword, a gun and a cannon. The harp is lying neglected at her feet and by her side a couple of books are in flames caused by the dropping of a bomb from an aeroplane. The letterpress is as follows:—

HITAVADI,  
Jan. 22nd, 1915.

Worship of the goddess of learning in Europe.

*The worshipper's Hymn.*

"O Goddess who are capable of destroying the enemies and holdest the frightful cannon under thy arm and the sharp sword and the gun in thy hands I bow unto thee."

73. Referring to Dr. Berber's lecture in Madras on the prospect of sugar industry in India, the *Dainik Basumati* [Calcutta] of the 23rd January says:—

DAINIK BASUMATI  
Jan. 23rd, 1915.

Indian arts and industries and free trade.

Free trade has killed many industries not only in India but in England also. But the English are a powerful people. They have gained in other directions a hundred times as much as what they have lost in this way. But we poor and weak Indians cannot do this. And so we have been ruined. If the authorities help us even now we can again raise our heads. But we are afraid lest our interest should again be sacrificed at the altar of England's love for America and Japan. The people of the country run after cheap things, the rulers are enamoured of free trade. Providence is unkind. To whom then will Indian arts and industries look for support?

74. The *Calcutta Samachar* [Calcutta] of the 19th January has got an article entitled as noted in the margin, in the course of which it says that looking at the case of the *Komagata Maru* passengers one is led to think that if Indians had free admission into the colonies an incident like the Budge Budge riots would never have taken place.

CALCUTTA SAMACHAR,  
Jan. 19th, 1915.

The rights of the subjects.

Then it goes on to refer to the visit of the German Scientists to Australia where they were afforded every convenience to study all sorts of questions quite thoroughly. On the declaration of the war, these German professors were not arrested and were allowed to proceed to Germany without any molestation. The professors, however, turned out to be spies of the German Government, who informed it fully of the conditions obtaining in Australia. The German Government has passed a law which enables Germans residing in foreign countries to retain their original rights of German citizenship. This has created a great furor in America where about 20 million Germans reside. The paper considers this step as a highly dishonest one, for which, it thinks, Germany will have to suffer greatly.

It then goes on to request Government to give up all prejudices which differentiates between black and white and allow Indians free admission into the colonies. People have not forgotten the Indian troubles in South Africa. Indians cannot enter Australia, Canada and other colonies also. It says Indians will not be making an unreasonable demand if they ask Government to grant them free admission into the colonies in view of the highly appreciative remarks which have fallen from Lord Crewe and Lord Curzon. Chinamen and Japs have been allowed to settle in Australia and California. Why should not then Indians be allowed to do so as well?

An interview with Aravinda Ghosh by a representative of the *Hindu* (Madras).

75. The *Calcutta Samachar* [Calcutta] of the 22nd January publishes a translation of the report of an interview with Aravinda Ghosh by a representative of the *Hindu* (Madras).

CALCUTTA SAMACHAR,  
Jan. 22nd, 1915.

76. In an obituary notice of the death of Nawab Sir Salimulla, the *Hablul Matin* (daily Bengali edition) [Calcutta] of the 19th January says that the late Nawab surpassed every one of his predecessors in the Nawab family of Dacca, in that he was able to extend his influence among both the rulers and the ruled. He was a man of action, an ardent patriot, a devoted

HABLUL MATIN  
(daily Bengali edition),  
Jan. 19th, 1915.

"Overpowering grief"—The late Sir Salimulla.



servant of the society, a pious and kindhearted man, dutiful and loyal. Bengal had not another such man during his lifetime. It was the knowledge of his zeal for work which led the Government at one time to offer him unasked a Deputy Magistrateship. He was always eager to help the cause of trade and industry in the country.

BANGALI,  
Jan. 18th, 1915

77. The *Bangali* [Calcutta] of the 18th January writes that Nawab Salimulla helped Lord Curzon materially when Bengal was partitioned in 1905. He greatly rejoiced in the creation of the province of Eastern Bengal and Assam, and his grief knew no bounds when it was abolished in 1912. He was undoubtedly a most influential personage. It is to be hoped that his successor will promote unity between Hindus and Moslems and do good to the country.

MOHAMMADI,  
Jan. 22nd, 1915.

78. The *Mohammadi* [Calcutta] of the 22nd January has the following :—  
"A contemporary's prosperity." —Is the *Moslem Hitaishi* subsidised?

He was indeed a very sound man who said, "labour conquers all." If one has the desire, has the expectation and the ambition, and specially if one can sow the seed, opportunely and in proper time, in this field, pregnant with greatness, then that seed soon develops into a vast garden of fortune adorned with flowering trees. For example, we can cite the case of our wise and far-sighted contemporary, the *Moslem Hitaishi*. We hear from others that our contemporary has got from the Government, as a reward or an aid, a sum of Rs. 8,000, which is equal to the total subscription of 4,000 subscribers. We cannot yet say for certain how far this rumour is true; but if it is true, it is undoubtedly very happy news. For, when the *Sulabh Samachar* and other newspapers conducted by Hindus received similar rewards, many people said from the side of the Musalmans that a Musalman newspaper also should be favoured and nourished in the same way. But no one then heeded their words. It is a matter of immense satisfaction and good fortune that at length Government has earned our thanks by changing its former decision, being induced to do so by the labours of our contemporary. The manner in which our contemporary took up, from the very beginning of the present Turkish war, a deep and solemn tone against the Musalmans of Turkey and their insignificant Sultan, mis-directed Enver Pasha and so forth, and was printing selected pieces of news detrimental to Turkey's honour and good name, inspired hope in our mind at the very outset; specially the overt or covert offences for which a death-sentence was, in a manner, passed on the *Mohammadi* led us to say then, "The sight of that daily increasing beauty of Usuf convinced me that some day or other the attraction of love will induce Joleka to go astray." Reward is the lot of some and rebuke that of others, for different people have different tastes. Every man is bound to follow the dictates of his own nature and his ever-habituated inclination. There is nothing to ridicule or eulogise in this. However that may be, if the news is true, every one will be glad at the advancement of our contemporary from the lowest place among social newspapers to the wealth and honourable seat of an official or semi-official newspaper, and at the fact that after so long its troubles have been crowned with success. If our contemporary has really been able to secure this expected reward, the public ought to be openly informed of it, for ingratitude is forbidden in every *Shashtra*. We hope that if there is anything wrong or exaggerated in the news, our contemporary will contradict it. Some of our friends are asking: why has the *Mohammadi* been deprived of this good fortune and moreover crushed under this great trouble? It is useless to give the answer to this question to witless readers. To witty and thoughtful friends, however, we shall only offer a passage of Sadi. It is, "The same shower of rain—about the greatness and purity of which there can be no dispute—makes fair hibiscuses bloom in the garden and at the same time lead to the growth of poisonous thorns in thorny woods." That is to say, the shower was nowhere niggardly in its gift! it is only the difference in the character of the field and of the person which has led to different results.

DAINIK CHANDRIKA,  
20th Jan. 1915.

79. The *Dainik Chandrika* [Calcutta] of the 20th January writes :—  
"Disunion and subjection in Western civilisation." We are often told that the history of India is a history of disunion and subjection as contrasted with the history of Europe which is one of unity and liberty. But what are the real facts? The history of India, as we are



taught it, is merely a collection of facts as discovered by European scholars and pieced together to suit their own preconceived notions of Indian history. An honest perusal of European history shows that so much disunion and subjection, so much fighting and bloodshed as have prevailed in Europe were never witnessed in India, even as the past history of India has been depicted by Europeans. New France, new Germany and New Italy may be all said to date from the year 1870. But are these countries all now quite free from the seeds of subjection and disunion? Real unity has still to be established in Germany. As for Austria Hungary, all know of her internal dissensions and oppressions. So, too, the dissensions in the Balkan region are well known. Poland is still severed into three parts and in Belgium, the French- and German-speaking races have not yet united. Two districts of France are now in German occupation. In Russia, an enormous amount of discord and subjection still prevail. In Ireland, the recent history of Ulster shows a glaring example of discord. In addition to these, there are domestic differences in all States, a close study of which will reveal a lurid picture of disunion and oppression. There is really no democracy in any real sense in any European country.

80. The *Pravasi* [Calcutta] for *Magh* says that for the Indians to be the equals of Englishmen within the Empire it is necessary that like Englishmen they should be Viceroy, Lieutenant-Governors, Governors, soldiers, military officers, Commander-in-Chief, sailors, Naval commanders, aerial commanders, legislators and everything which is meant for a free and independent nation. Moreover, the present English Parliament must be supplanted by a Federal Parliament elected by the entire British Empire and with Indians having the right to become Prime Minister and so forth, like the residents of every other part of the Empire.

81. The *Bangali* [Calcutta] of the 23rd January, in a leading article, points out how the Bengalis, grown selfish and forgetful of their own country and countrymen, have brought their miseries on themselves. It was when they thus forgot themselves in the past and minded only their own interests and pleasures that the sweet strains of the *Gita* brought them back to their senses. Now again there has arisen the necessity for weaning them from their pursuit of low and narrow desires and pleasures. This will be achieved by the enchanting strains of the lute of the *Bande Mataram*, which, like Krishna's lute, no Bengali can resist.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator to Government.*

BENGALI TRANSLATOR'S OFFICE,

*The 30th January 1915.*

PRAVASI,  
Magh, 1391 B.E.

BANGALI,  
Jan. 23rd, 1915.



[illegible]

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**[No. 5 of 1915.]**

**REPORT (PART II)**

**ON**

**INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL**

**FOR THE**

**Week ending Saturday, 30th January 1915.**

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS  
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE  
BRANCH.**

[As it stood on 30th September 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika" (N.)	Calcutta	Daily	Mati Lal Ghosh, Kayastha, age 60	1,400
2	"Ananda Mohan College Magazine." (P.)	Ditto	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Ditto	Daily	Sarendra Nath Banerji, Brahmin, age 68	4,500
4	"Calcutta Budget" (N.)	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghosal, Brahmin, age 40	500 (Suspended)
6	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Mitra, Kayastha	300
7	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 37	1,000
8	"Culture" (P.)	Ditto	Monthly	Gen Ch. Ray, Hindu Baidya, age 46	500
9	"Darjeeling Mail" (N.)	Darjeeling	Weekly	Rajendra Lal Sen, Hindu Satgope, age 30.	300
10	"Dawn and Dawn Society's Magazine." (P.)	Calcutta	Monthly	Satish Ch. Mukharji, age 52	600
11	"East" (N.)	Dacca	Weekly	Mohim Ch. Sen, Brahmo, age 61	200
12	"Hablu Matin" (English edition.) (N.)	Calcutta	Do.	Saiyid Jelal-ud-din, Muhammadan, age 61.	1,000
13	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 45	4 500
14	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu Baidya	2,000
15	"Hindu Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 46	1,000
16	"Hindu Review" (P.)	Ditto	Monthly	Bipin Ch. Pal, Hindu Teli, age 49	700
17	"Hindu Spiritual Magazine." (P.)	Ditto	Do.	Mati Lal Ghosh, Kayastha, age 60	400
18	"Indian Empire" (N.)	Ditto	Weekly	Shashi Bhusan Mukharji, Brahmin, age 56.	2,000
19	"Indian Express" (P.)	Ditto	Monthly	Purna Ch. Basu, Hindu Kayastha, age 50.	250
20	"Indian Messenger" (N.)	Ditto	Weekly	Pratab Ch. Som, Brahmo, age 51	650
21	"Indian Mirror" (N.)	Ditto	Daily	Satyendra Nath Sen, Hindu Baidya, age 35.	1,200
22	"Indian Nation" (N.)	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 30	800
23	"Indian Royal Chronicle" (P.)	Ditto	Monthly	Shamlal De, Hindu Subranabanik, age 46.	Unknown. A few copies published at times.
24	"Industry" (P.)	Ditto	Do.	Kishori Mohan Banerji, Hindu Brahmin, age 35.	1,000
25	"Modern Review" (P.)	Ditto	Do.	Rama Nanda Chatarji, Brahmo, age 59	2,000
26	"Mussalman" (N.)	Ditto	Weekly	M. Rahaman, Muhammadan, age 33	1,000



No.	Name of publication	Where published	Edition	Name, caste and age of Editor	Circulation
27	"National Magazine" (P.)	Calcutta	Monthly	Kali Prassana De Hindu, Kayastha, age 66.	500
28	"Pilgrim" (P.)	Ditto	Do.	Upendra Nath Basu, Brahmin, age 48.	500
29	"Regeneration" (P.)	Ditto	Do.	Abinash Ch. Ray, Brahmo, age 35	200
30	"Reis and Rayyet" (N.)	Ditto	Weekly	Jogesh Ch. Datta, age 65	350
31	"Review" (P.)	Ditto	Monthly	Jogendra Rao Bhagawan Lal, Brahmin, age 32.	1,000
32	"Telegraph" (N.)	Ditto	Weekly	Satyendra Kumar Basu, Brahmin, age 36.	1,200
33	"Unity and the Minister" (N.)	Ditto	Do.	M. N. Basu, Brahmo	400 to 500
34	"World and the New Dispensation" (N.)	Ditto	Do.	Mohim Ch. Sen, Brahmo, age 60	400
35	"World's Messenger" (P.)	Ditto	Monthly	Sundari Kakhya Ray, Hindu Mahisya, age 27.	400
36	"World's Recorder" (P.)	Ditto	Do.	Kali Pada De, Kayastha, age 48	2,700

NOTE—(1) (N.)—Newspapers.

(P.)—Periodical Magazines.

(ii) Papers shown in bold type deal with politics.



## II.—HOME ADMINISTRATION.

## (d) Education.

88. It is understood, remarks the *Bengalee*, that His Excellency the Viceroy will come to Calcutta in the first week of March to unveil the statues of two ex-Viceroy, and the journal trusts that he will utilize his visit

The Government and the University.

in looking into the affairs of the University of which he is the Chancellor. The following facts will soon convince His Excellency that departmental perversity and red tape, when they choose to be obstructive, can easily succeed in frustrating the most laudable purposes of the Government. In certain transactions between the Education Department of the Government of India and the Calcutta University, the former has deliberately tried to nullify one of the most cherished objects of the University. This is a very serious statement to make, but the journal thinks that the following facts will abundantly justify its statement. On receipt of the munificent gift of Sir Tarak Nath Palit, the Calcutta University formulated a scheme for the foundation of a College of Science and undertook to spend at least two and a half lakhs for the erection of the College building. But it was soon apparent to the University that without a substantial aid from the Government, it was impossible to carry out this scheme. Accordingly the Sendicate of the University formally applied to the Government of India for a grant of fifteen lakhs to be used for the construction of the College building, for buying appliances for the laboratory and for setting up a hostel for resident students and professors. The University in the same application asked for another fifteen lakhs for acquiring the market adjoining the Senate House and for putting up a building on that plot of land. The Government of India in their Budget for 1913, provided a grant of eight lakhs to the University, and His Excellency the Viceroy on the occasion of the Special Convocation of the University, held in December 1913, mentioned that this sum was given to the University for the furtherance of higher education. But the truth is, though it is hard to believe, that the University has not as yet got this money. The money was handed over to the Government of Bengal, and they have, instead of giving it to the University, used it for acquiring the market adjoining the Senate House, and the market even now is in their possession. So it appears that the University has not got the slightest benefit from the grant of eight lakhs which His Excellency the Viceroy was graciously pleased to make in 1913. It is worthy of note too, that out of the eight lakhs of rupees granted by the Government of India to the University and made over apparently for safe custody to the Government of Bengal, the latter spent six lakhs and a half in acquiring the market adjoining the Senate House and quietly placed a lakh and a half, the balance of the grant, in its own coffers. But the matter does not end here. For two years the Government of Bengal has been reaping the profits of the market, amounting to about rupees twenty-five thousand a year, and has also been putting this money in its own coffers. By what right, legal or moral, is the Government of Bengal entitled to this money? It should belong to the University and should be made over to that body. The Government of Bengal, as such, has no legal status in connection with the University. His Excellency the Governor is the Rector, but the Government of Bengal as a Government stands outside the University. The journal therefore, suggests that the lakh and a half with interest and the profits of the market amounting to about fifty thousand rupees in two years should be made over to the University. The University is in such a position financially that this refund is necessary in its best interests. The paper, therefore, earnestly appeals to His Excellency the Viceroy to place the money which he has granted, at the disposal of the University and that without any loss of time.

BENGALUR.  
24th Jan. 1914.



## (e)—Local Self-Government and Municipal Administration.

AMRITA BAZAR  
PATRIKA.  
26th Jan. 1915.

89. The *Amrita Bazar Patrika* writes that Babu Radha Charan Pal gave an instance of the cruel way in which the regulations relating to cowsheds are being enforced. The hut of a milkwoman, which was constructed in violation of these regulations, was ordered to be demolished by the District Engineer. It goes without saying that the woman would have gladly improved her hut if she had the means of doing so. And the majority of the milkmen are in the same position. The suggestion of Babu Radha Charan Pal that the Corporation should undertake the milk supply of the town is not only impracticable, but it will cause, as the Chairman pointed out the ruin of these men. There will be the same deplorable result if the proposed building regulations are rigorously enforced and the journal wonders that this did not occur to the Chairman when he made the proposal. The whole of the Calcutta public is vitally interested in the matter. If it is made impossible for milkmen to keep their cattle in Calcutta it would practically mean a milk famine in the town, and this is a situation which no one can contemplate with equanimity. A few members of the Corporation should not, therefore, dispose of the question in an off-hand manner. Indeed, they will take a serious responsibility on themselves if their action drives away the majority of the milkmen from the city. Sanitation is no doubt good; but milk famine is an indescribable calamity.

## (h)—General.

MUSALMAN,  
23rd Jan. 1915.

90. The Government of Bengal, it seems, is inclined, remarks the *Mussalman*, to respect the religious feelings and sentiments of the Mussalmans in regard to the mosques and grave-yards affected by the proposed extension of the Kidderpur Docks, and will not permit the Port authorities to commit any further sacrilege, besides those already perpetrated. The journal, however, fails to see why Government is delaying so long in publicly declaring that the dismantled mosques will be restored and the other mosques and grave-yards will be allowed to remain intact. Mass meetings are in the meantime being held to impress upon the Government the necessity of making the necessary declaration at an early date. At Tuesday's meeting of the Bengal Legislative Council the Hon'ble Mr. A. K. Fazlul Haq at last considered it necessary to interpellate Government on the subject, and the reply which the Government was pleased to give was somewhat indefinite. This is not the time for restarting the agitation against apprehended sacrilege, but unfortunately the Government of Bengal, the paper is constrained to say, has not acted very tactfully and the Mussalmans may therefore consider it necessary to start a further agitation. The journal, however, hopes that the Government will be pleased to make the much expected declaration without any further loss of time, and thus reassure the community.

BENGALUR,  
22nd Jan. 1915.

91. The report of the working of the co-operative societies in Bengal for the year 1913-14 is a record, writes the *Bengalee* of unprecedented progress. The number of societies of all kinds increased from 1,123 to 1,663; the membership from 56,889 to 90,363; the working capital from Rs. 46,07,301 to Rs. 89,40,803. And when it is remembered that sanction for the formation of new societies was, as a rule, withheld unless there was a spontaneous desire for them and provision for local control and supervision, the journal is justified in holding that the movement has become extremely popular and has before it a very bright future. With such official testimony to the increasing popular enthusiasm for the growth and development of co-operative institutions, the paper hopes the Anglo-Indian Press will discard the myth that educated Bengal is more concerned with the acquisition of illusory political privileges than the popularisation of sound economic movements. The journal is glad to learn from the Government Resolution on the Report that "the co-operative movement in



Bengal owes much to the unremitting and unselfish work " of Rai Jamini Mohan Mitra Bahadur whom the paper desires to congratulate upon his devoted and self-sacrificing labours.

92. If one of the objects of a Governor's tour in the mufassil is to bring the ruler and the ruled together, with a view to their mutual understanding, the recent visit of Lord Carmichael to Jessore may well be said,

Malaria the greatest evil in Jessore,

writes the *Amrita Bazar Patrika*, to be a great success in that direction. His Excellency, while there, threw off all official reserve and mixed freely with the people. The journal would here observe that His Excellency, in spite of his three years' stay in official atmosphere, has not yet been able to convert himself into a bureaucrat. Indeed, he and Lord Pentland are perhaps the only two non-official Governors who have ever come out to India. Evidently Lord Carmichael was very favourably impressed with the warmth of welcome accorded to him, for, His Excellency was graciously pleased to promise to do his best for Jessore. This is no doubt cheering news for the people of the district. The point now is,—what is the greatest evil from which Jessore is suffering and which needs the immediate attention of His Excellency? It is doubtless the great scourge in the shape of malaria which due to the silting up of the rivers there, has been decimating the district for about five decades without a check. His Excellency may not be unaware of the steps that were taken by his predecessors to save Jessore from malaria. Sir A. Fraser, when Lieutenant-Governor of Bengal, took the matter seriously in hand and framed a scheme for reclaiming the Bhairab. It was so far matured that a sum of 12 lakhs of rupees was budgeted for it; but unfortunately, Sir A. Fraser left Bengal for home before his scheme was given effect to. In his absence, his successor appointed a Presidency Division Committee, consisting of Mr. Wheeler, now in the Secretariat of the Government of India, and Mr. Clarkson, Sanitary Commissioner, to consider the scheme over again. And what was the result? While they held the scheme not only to be a good and feasible one, but that it would immensely improve the sanitation of the district, they qualified their statement with a new proposal, viz., that the 12 lakhs to be spent on the scheme was too much and proposed that it should be carried out by the District Board under the Sanitary Drainage Act! What followed is well known. This proposal was accepted and subsequently the matter came into the hands of the Jessore Drainage Division Engineer. It may surprise His Lordship to know that, though 10 or 12 years have elapsed since the framing of the scheme in question, nothing has been done to give effect to it. The schemes of the Jessore Drainage Engineer are now shelved in the Superintending Engineer's office, Calcutta! Twelve lakhs may be a big amount, but surely it is nothing in comparison with the disastrous results caused in Jessore by malaria, year after year. Similarly, the Muchikhally Khal scheme by which it is proposed to divert the water of the Madhumati into the Kumer and the Navaganga rivers has been under consideration for the last 20 years, although its usefulness and feasibility have been proved and officially admitted more than once on the authority of Government sanitary experts. This scheme, will cost a small sum—even less than a lakh,—but, if carried out, it may save two such important subdivisions of Jessore, as Magura and Narail, from the grip of malaria. But, alas, even this pittance is not forthcoming from the public exchequer.

93. The *Amrita Bazar Patrika* begs to draw the kind attention of His

Pitiable condition of the khas mahal tenants in the Contai Sub-division.

Excellency Lord Carmichael to the pitiable condition of the khas mahal tenants of the Contai Sub-division. The floods of 1913-14 produced the most disastrous results there amongst the tenants and, before they have recovered from them, they have been overtaken by another calamity in the shape of a failure of the paddy crops, owing to drought, etc. At a time like this, when they themselves sadly need relief for their very existence, the khas mahal authorities, it is said, have been visiting the khas mahal tenants almost every alternate day to make them pay their rents for the last, as well as of the current year, in spite of the promise of the Government made last year to remit their rents, if necessary. The distressed people now look forward to Lord Carmichael in the hope that His Excellency will be kind enough to pass an order

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remitting the rents for the past year and suspending the realisation of rents of the current year.

TELEGRAPH.  
23rd Jan. 1915.

94. In complaining of the malpractices of fraudulent provident companies which have spread throughout the country and which are doing incalculable mischief among the simple, innocent villagers everywhere, the

Fraudulent provident companies.

*Telegraph* remarks that the *modus operandi* of these companies is well known and it is strange that they are allowed to flourish in the manner they do. At first it was only the insurance companies, but the manner of their working was so obviously unsatisfactory, that Government was obliged to have recourse to restrictive legislation to retard their growth, and the journal admits that the desired effect has been achieved to a certain extent where these companies are concerned. As regards provident companies the restrictions laid down in the Provident Societies Act are inadequate to cope with the evil. On the other hand the mischief that is being done by the provident societies is far more formidable than was formerly done by the insurance companies, inasmuch as it is the half-starving agriculturists and simple village folk, both men and women, who are the victims of the former. These people know no remedy and can scarcely afford to pay the premia that are extorted from them by false hopes which can never be realised. The paper, therefore, thinks that the Government should move in the matter. It would be quite in the fitness of things if the provident societies, like the insurance companies, were required to deposit with the Government a sum sufficient to pay the claims of, for instance, 500 policy-holders. If this were done, the public would have a chance of getting back the money they pay as premium and fraud would be reduced to a minimum. In making the suggestion, the paper hopes the Government and the press will earnestly consider its importance and advisability, and take steps to root out or at least to circumscribe the evil which is pressing hard on the innocent and illiterate masses.

BEN ALLEN,  
26th Jan. 1915.

95. The *Bengalee* is glad to learn from an official *communiqué*, that the Conference which was held at Delhi in March last to discuss what action, if any, Government should take with regard to religious and charitable endowments has been followed by prompt and definite action. No longer a policy of drift will be followed in this matter. That has too long been the attitude of Government in this matter, ever since 1863, and the result has been a scandalous waste of temple funds which might have been employed upon useful public purposes. The educated community all over India have repeatedly tried to move the authorities to take action. The journal learns from the official *communiqué* that the Secretary of State has approved of the proposal of the Government of India that "at a convenient season Imperial legislation should be undertaken dealing with certain main aspects of the matter which it is thought may appropriately be provided for in all provinces." Such a Bill will now be drafted, although its introduction is improbable until after the close of the war. Pending its becoming law it would obviously be inconvenient for separate provincial legislation to proceed on the same subject. The whole-hearted support of public opinion will be accorded to the principles of any measure which would check the waste of funds devoted to public, charitable and religious purposes. Of course it is quite understood that private *debottar* property which is so freely created in Bengal for the protection of family interests and which have little or no public bearing will not be touched by the proposed legislation.

Charitable and religious endowments.

AMRITA BAZAR  
PATRIKA,  
27th Jan. 1915.

96. The *Amrita Bazar Patrika* writes that the Hindu-Mussulman question has been brought to the front by no less an authority than the Lieutenant-Governor of the United Provinces. In reply to an address by the Muhammadans of Ghazipur, Sir James Meston said that Government was anxious to see Muhammadans progress educationally more rapidly, so that they may have a fair opportunity of taking their share in the advancement of India. Sir James Meston, the journal remarks, tries to hold the balance even between the Hindus and Muhammadans, and thinks that no exception could be taken to the way in which His Honour put the case, in his reply. But what is the real truth? Facilities are given to the Mussalmans not only

The Hindu-Muhammadan question.



educationally, but also in various other respects which are withheld from the Hindus. This is the case in all the provinces. The practice prevails not only where the Muhammadans are in a minority, but also where they are in a majority. It is idle to put aside this stern fact. The result is the Hindu-Muhammadan racial animosity which Sir James and, with him every well-wisher of India, deprecates. It is only in questions of religion and social customs that differences exist between the two communities—questions in which Government do not and should not interfere; but in public matters, political, municipal or legislative, the interests of both are absolutely identical. Why should then one community be treated more favourably than the other? Of course the interests of the minorities, specially when they cannot protect themselves, should be safeguarded, but why should this rule be observed in the case of the Mussalmans, and discarded in that of the Hindus? In Eastern Bengal, the number of Mussalmans being larger than that of the Hindus, greater educational facilities are provided for the former than for the latter. On the other hand though the Hindus outnumber the Mussalmans in Western Bengal, they do not get the same facilities in regard to education as the Muhammadans do in Eastern Bengal. In the matter of appointments and seats in the Legislative Council too, the Mussalmans are more favoured than the Hindus. The number of educated Hindus in Bengal far exceeds that of educated Mussalmans; yet the proportion of the appointments allotted to both communities shows gross injustice to the Hindus. Such a low standard, moreover, as a School Final entitles a Mussalman candidate to secure the post of a Sub-Registrar, but the rule in the case of the Hindu is that he should pass at least the Intermediate Examination to be eligible for the same appointment. Is not the distinction very invidious? And as a matter of fact, in the latest distribution of these Sub-Registrarships, several Hindu graduates had to make room for Mussalman candidates who were educationally far inferior to them. The creation of special Muhammadan Council electorates, too, is a gross wrong to the Hindus, and a standing grievance of theirs. But this invidious distinction is shown in a more pronounced and aggressive manner in the United Provinces and the Punjab. The paper wonders that Sir James Meston is not aware of this fact, though it is known throughout the length and breadth of India. In the Punjab, the Hindus are in a minority, and yet they are denied the privileges or the protection which Mussalman minorities elsewhere have obtained from the State even without asking for them. One of the reasons of the present embittered feelings between the two communities in the Punjab is the favoured treatment which the Government gave to the Mussalmans in regard to the Punjab Land Alienation Act. In conclusion, the paper thinks that Sir James Meston is perfectly right when he says that Government's duty is the provision of equal opportunities for all, irrespective of their creed or caste. Unfortunately this excellent principle is seldom observed where the Hindus are concerned. Its inevitable result is that the gulf between the two communities is widening more and more. Nothing is more injurious to the interests of India as a whole than this, for, it is this strained feeling which prevents the two great Indian communities from combining and forming themselves into one undivided nation politically, which is the goal of every true Indian patriot, be he a Hindu or a Mussalman.

### III.—LEGISLATION.

97. The *Bengalee* learns that the Chief Presidency Magistrate of Calcutta has demanded a security deposit of Rs. 500 from the printer and publisher of the *Telegraph Record*, a periodical of nine years' standing, on the occasion of its changing its press. In justification of this order the Magistrate says that the paper in question criticises the conduct of Government servants! It was urged by the pleader, who appeared on behalf of Mr. Barton, the printer, that the paper was not a political organ but conducted in the interests of the subordinate staff of the Postal and Telegraph

An order under the new Press Act.

BENGALUR  
23rd Jan. 1915



Departments and that many Government officials from the Director of Telegraphs downwards liked and patronised the paper. The Magistrate, however, remained unconvinced and said in reply to the pleader's repeated requests that he had already communicated to him his order and that he had nothing further to add. The order will cause general surprise.

## VI.—MISCELLANEOUS.

HABUL MATIN,  
20th Jan. 1915.

98. Referring to a telegram published by the Central News Agency which states that the Imperial Conference of delegates from the colonies will not meet until next

Imperial Conference. year, when it is hoped the war will be over, the *Habul Matin* remarks that the colonies were anxious that the conference should meet this year, but the authorities in England decided its postponement till a more favourable time. When the idea of the conference was first mooted, there was no question of including Indian delegates in its deliberations, but now things have changed. Canada, Australia and New Zealand have acknowledged the splendid services which India has rendered to the Empire at the present crisis. The newspapers, published in their countries, have spoken in the most eulogistic terms about Indian loyalty. There can be no question now, but that the position of India within the Empire should be recognised. The rights and interests of India cannot be ignored in future. The journal does not wish to re-open the bitter controversies of the past, but, it is an open fact that the treatment of Indians in the colonies has been a source of discredit to them and has also, created very bitter feeling in India. It may be, as has been alleged, that the *Komagata Maru* episode is the outcome of German intrigues; but there have been other grievances, so that the colonies are bound in honour to remove all causes of reasonable complaint in future. The postponement of the conference affords an opportunity which should now be turned to advantage. Indians should insist that certain delegates from this country be allowed to participate in its deliberations as that would, also, be of great advantage to the colonies. Their representatives will learn from first-hand sources the sentiments of the Indians regarding such controversial questions. Up till now the claims of India upon the colonies have been urged by the Secretary of State. Lord Crewe has done his duty, and His Excellency the Viceroy has also moved in the matter with great courage and wisdom. But there is nothing like a personal interview to smooth over knotty and intricate problems. The visit which the Hon'ble Mr. Gokhale paid to South Africa produced the most satisfactory results. It strengthened the hands of Mr. Gandhi and his fellow-sufferers. India cannot be excluded from the Imperial Conference without perpetrating the most flagrant breach of the rules of propriety. The King-Emperor, the British Statesmen, and the leading public men of the colonies have borne public testimony to the valuable services rendered to the Empire by this country in the time of emergency. India has proved to be a tower of strength to the Empire. She is entitled to her legitimate position within its sphere. The great problem of the future is to make the Empire self-contained and to enhance its solidarity so that there may be no necessity to depend upon other States in political and commercial matters. That would protect the mighty edifice against all dangers in future. The inclusion of India is essentially necessary for the realisation of such a noble ideal. It is to be hoped that the statesman in England and the colonies will recognise this fact and invite Indian representatives to the conference of their own accord. The paper earnestly desires the Hindu and the Moslem leaders of the country to lose no time in urging this claim to participate at the conference, as the question is one of vital importance.

HABUL MATIN,  
20th Jan. 1915.

99. The *Habul Matin* writes that the Islamic community in Bengal have suffered an irreparable loss by the death of the late Nawab Bahadur of Dacca. The late Nawab was a tower of strength to the Moslems of this province, and was looked upon as one of the most trusted leaders by the Muhammadans all over India. The cruel hand of death has, indeed, deprived the Islamic community of one who was ever ready to promote their interests. Sir Salimullah soon made himself felt as the recognised leader of Eastern

The late Nawab Sallimullah Khan Bahadur.



Bengal, and took a prominent part in all public questions. He was a member of the Legislative Council and took a prominent part in its proceedings. He had political ideas of his own, which were derived from independent study and thought, and he never sought popular applause, but did his duty according to his own light. In the beginning of his public career, he was very popular among the Hindus; but his attitude in the partition question brought about strained relations. Sir Salimullah was accused of sinister motives, and abusive epithets were directed against him, but the late Nawab did not flinch from what he considered to be his duty. Sir Salimullah looked at the question from a different point of view from that from which the Hindus viewed it. He did not believe that the solidarity of the Bengali-speaking people would be weakened by the duplication of administration. He loved Dacca above every thing, and was proud of the fact that his native city was to be raised to the status of the capital of a province. The interests of East Bengal were more important in his eyes than any other consideration. These facts explain his determined attitude towards the partition question. He was grievously disappointed when the partition was modified at the Imperial Durbar, and even the Hindus then came to recognise his disinterested motives. The news of his death filled the whole city of Dacca with grief and consternation. The Hindus closed their shops and joined the Moslems in their lamentation. This universal mourning is the most striking testimony to the genuine qualities which the late Nawab possessed. It was under his auspices that the All-India Muhammadan Educational Conference held one of its sessions at Dacca. The late Nawab defrayed all the expenses on this occasion. He also convened a congress of "Ulemas," when learned Doctors of Divinity assembled from all parts of India to adjudicate upon questions of faith. That the influence of the late Nawab was not confined merely to the city of Dacca is proved by the grand funeral demonstration at Calcutta. Thousands of Moslems followed the bier to the Sealdah station. The leading Imams offered their prayers. His Excellency the Governor, the Hon'ble Mr. P. C. Lyon and other eminent officials too paid their last tribute of respect to the illustrious nobleman.

100. Reverting to this subject, the *Mussalman* says that it has already remarked that the Mussalmans did not join the last Congress at Madras in such numbers as they should have done. Others too have since made

The Mussalmans and the Congress.

similar remarks. Considering the question carefully, however, as to why Indian Mussalmans did not attend the Congress in larger numbers, especially as there was no session of the All-India Moslem League in December last, the reason seems to be that they did not feel very enthusiastic over the exceedingly moderate programme of the Congress. The Mussalmans, who are inclined to attend the meetings of the Congress, hold advanced political views and the programme of the last Congress failed to attract them. Some Mussalmans from Bengal would have doubtless attended, as it was even announced that they were expected to attend, but subsequently they gave up the idea of joining a body whose programme did not attract them at all. Besides the presidential speech there was nothing over which any one could feel enthusiastic and this was apparently the reason for the poor attendance of the Muhammadans at the last Congress.

101. Whatever the Nationalist Press may say, the *Indian Mirror* suggests that the masses of the people are not imbued in any way with the martial spirit which seems to have seized a few members of the educated

The Nationalist Press and military service.

classes. The fact of the matter is, even the educated in this country, who read newspapers and war literature, have no adequate idea of the qualities which are required in a soldier. Agitation and petitions do not make a nation warlike; in fact, talking is the least recommendation for a soldier. The regular army in every country is recruited from its sturdy peasantry; but in Bengal, the cry is to enlist members of the Bar, school teachers, plucked students and so on. One effect of such a step will doubtless be to reduce the overcrowding of the professions and the number of applications for clerkships, but, in the name of Heaven, what a regiment Bengal will furnish!

MUSSALMAN,  
22nd Jan. 1915.

INDIAN MIRROR,  
22nd Jan. 1915.



BENGALURU,  
23rd Jan. 1915.

102. The *Bengalee* observes that the cause of social reform is making rapid progress in the Punjab, and notes, with a sense of pride and emulation, the strides which the people are making in that province to qualify themselves for the requirements of modern life by gradually substituting modern customs in the place of obsolete and worn-out customs. Punjab has been within living memory, the home of internecine feuds between Hindus and Muhammadans which embarrassed the Government and weakened the sense of national strength and solidarity. All this is now changed. Hindus and Muhammadans have joined their ranks and vie with each other on public occasions in the exchange of fraternal amenities. In communal processions, which were formerly the occasions of deadly strife and even blood-shed, there is now a healthy rivalry between Hindus and Muhammadans as to which should give preference to the other. This marvellous change accomplished in the life-time of a generation is symbolical of the upward trend which is observed in so many other directions. The Educational movement there is daily acquiring strength. The D. A. V. College is a centre of light and learning. Journalism is growing by leaps and bounds, and the journal fears it is a source of considerable uneasiness to all reactionary officials. The upward movement has reacted upon the cause of social progress with gratifying results. There is no social custom more pregnant with evil to the best interests of the race than child-marriage. If persisted in, it must perpetuate the physical, and with it the intellectual and moral degeneration of the race. It is not a matter which admits of argument or contention. Science has established the truth beyond contention or controversy. If Bengal, therefore, wishes to assert its place amongst the nations of the earth, fully their equals in every respect, possessing the grit to hold their own against fierce competition, then indeed they must abolish this custom and revert to the practice of Vedic times. In the Punjab a forward step has just been taken in this direction, in that the D. A. V. School, the biggest in the Punjab, has passed a resolution not to admit married students into the School Department and to expel those, who being unmarried get married during their term of studies in the school. The paper is convinced that other schools in the Punjab will follow the example set by the premier school in that province. Will Bengal, the home and cradle of social reform, lag behind in the matter?

L. N. BIRD,  
*Special Assistant.*

11, CAMAC STREET,  
CALCUTTA,  
The 30th January 1915.